TERRAE PRODROMUS THEORICUS.

Containing,

A Short Account of,

MOSES PHILOSOPHIZANS.

OR,

The Old (yet New) and True, SCRIPTURE THEORY of the EARTH.

In Two Parts.

Or, A New Syſtem, of the Order and Gradation, in the World's Creation; by way of Animadverſions, upon Mr. THOMAS BURNET'S

THOERY, of His Imaginary EARTH. *&c.*

By MATTHEW MACKAILE, Chirurgo-Medicine.

Pſ. 106. 2. *Who can utter the Mighty Acts of the* LORD?
Pſ. 111. 2. *The Works of the* LORD *are great; ſought out of all them that have pleaſure therein.*
Ier. 23. 28. *The Prophet that hath a Dream, let him tell a Dream; and he that hath my Word, let him ſpeak my Word faithfully, what is the Chaff to the Wheat, ſaith the* LORD?
Iſ. 8. 20. *To the Law, and to the Teſtimony. If they ſpeak not according to this Word, it is becauſe there is no Light in them.*

ABERDEEN
Printed, By IOHN FORBES. For GEORGE MOSMAN, Bookſeller, in the Parliament Cloſs, at *Edinburgh*, 1691.

W
R
DIEV ET MON DROIT

TO
HIS Most Excellent MAIESTY,
VVILLIAM,
KING of *SCOTLAND*, *ENGLAND*, *FRANCE* and *IRELAND*, &c.

GREAT SIR,

THE Author of, *The Theory of the Earth*, having dedicat his Book, to Your MAJESTIES Royall Uncle, King CHARLES, II. *Because new found-lands and Countries, accrew to the* PRINCE, *whose Subject makes the first Discovery, having retrived a World, that had been lost out of the memory of Man, and the Records of Time.* I have endeavoured to evince, that He hath presented to His MAJESTY, an only New and Imaginary World; misrepresenting the Old, which was never lost, tho not fully discovered, out of the Sacred Records, wherein I have found It (according to my Capacity) fully represented, in that Order and Gradation, wherein the Omnipotent Architector did, at first, put It, and how He did once, almost destroy it, and then, mercifully, restore It again. I was the more prompted to this Attempt, when I did reminde, how an illusion was offered to His then MAJESTY, and Subjects, by *The Isle of Pines*, 1668. As also by, *O Brazile*, 1674 Both which were but *Romantick Fictions*. Therefore I thought my self oblieged, thus to resent the Authors representing to His MAJESTY, an only britle *Egg-World*; the half of which (his *Antediluvian Earth*) he hath, irrecoverably thrown into the *Abyss*, alse unreasonably, as some have (lately) 44 of Your MAJESTIES most Antient Ancestors, the Kings of SCOTLAND, into the *Depth* of *Non-entity*, in *Regall-Dignity*. Wherefore I must regrate Mr. E's *offering to his Governour a lame* Theory, of an *Imaginary World*. I do most humbly beg, Your MAJESTIES Pardon, for presuming to make this Addres; seing I fear'd the Imputation of Presumption, if I should have, thus, addrest'd, unto a Subject, my Animadversions upon a Book, dedicat to so Great a KING. Moreover, to whom should a Dis-

courſe, concerning Sea and Land, be dedicat, bnt unto Your MAJESTY? It being a Refutation, of an only Imaginary Earth. Which *Animadverſions*, and this *Abridgement* of Them, do moſt properly belong to Your MAJESTIES Patrociny. You being *HE, who ſhall be called, the Repairer of the breaches* of the whole *Proteſtant Church*, but more eſpecially of the *Britiſh* part of it. Which will ever be look't upon, as the moſt ſtupendious Act of Providence, paralelable, by no ſort of Hiſtory. Becauſe (1.) When Your MAJESTY came into England, *November* 5*th.* 1688, You was the greateſt Generall, that ever the Sea did bear, having the moſt numerous Navie, and greateſt Armie, that ever was tranſported by Sea. (2.) For the Serenity, which laſted then, for ſeverall Weeks. The wondrous Work of the Almighty, who divided the *Red Sea* (3.) Your moſt Chriſtian and milde Conduct, was ſuch, as did prevent the ſhedding of Blood. All which have renderedthe once Miraculous Reſtoration of your Royall Uncle, KING CHARLES II, (1660) only a Wonder; whereas Your MAJESTIES Atchivement, will, for ever, retain, the Epithet of a *Miracle*. And, the *Pſalmiſt* having ſaid of *SOLOMON, I will ſet his hand alſo in the Sea, and his Right Hand in the Rivers, and He ſhall have dominion from Sea to Sea, and from the River, to the ends of the Earth.* His Dominion did fall much ſhort of Yours(which reacheth from the *Eaſt*, to the *Weſt-Indies*) whoſe Royall Anceſtors, were ever able, by their Armes, to caſt the Ballance of the Affairs of *EUROPE* at their pleaſure, as Your MAJESTY did, in the Battell at MONS 1678. And You having now, the principall managment thereof, as *EUROP'S* Guardian, againſt its ambitious Diſturbers, You are moſt juſtly lookt upon, as the *Cuſtos utriuſque Tabulæ, Marinæ & Terreſtris.* So that Your MAJESTY being the fitteſt, not only by Merit, but alſo by Birth, (the 112 of our Scottiſh Royall Line) We can vye, with all Nations, for having a *MONARCH*, the Succeſſor, and Grand-Child, of the moſt Antient KING, in the World. Finally, I doubt not, but Your MAJESTIES Wiſdom, will, eaſily (as *Solomons* diſcovered, *whoſe the Child was*) determine, which of theſe *Theory's of the Earth*, is the *Child* of *Truth*: *by the Spirit of which*, may You be conſtantly *guided into all Truth.* Let it therefore, pleaſe the KING of KINGS, who hath ſo miraculouſly beſtow'd upon You a Crown of Gold, alſo confer, *the Hoary Head, which is a Crown of Glory*; and being *full of dayes*, and *gathered to your Fathers*, the immarceſcible Crown of Glory. Which is, and ever ſhall be, the moſt earneſt Prayer of,

GREAT SIR,

Your MAJESTIES Moſt Humble and
Loyall Subject, and Servant
MATTHEW MACKAILE.

To the Courteous READER.

IT being the Duty of all Christians, in their severall Capacities to maintain the Honour, due to the Holy Scripture (by hateing to be as many, which corrupt the Word of God, 2. Cor. 2. 17. In Craftiness handling the Word of God deceitfully. Ch. 4. 2. and contending for the Truth therein. Iude. 3. And believing do speak 2. Cor. 4. 13.) And its sufficiency to instruct, not only concerning Divine, but also Philosophicall Truths, relating to the Naturall, and particularly the Sublunary World; with the Creation of which it beginneth, as it endeth with a paralel account of its Destruction. I have adventur'd, to present this Fragment, of an unpolish'd Treatise (no better being expectable, from one of my Character, whose vocationall Divertisements, occasioned my writting the most part of it, in the Countrey) to the reading of this Learned and Eloquent Age. Hoping, and intreating, that some will rescue, so excellent a Theme, as is The Scripture Theory of the Earth, from my dull Pen, by employing their more accurrat, in defence of the veracity of what I found Philosophicall, in the Holy Scripture. Where, I have endeavoured to evince, that there are many, most radiant (tho scattered) Beams, which I have essayed to unite, in this particular Subject; in imitation of the Apostles, who composed our Creed. Tho I dare not presume, to expect much success, in my endeavouring to convince so learned and ingenious A CAMBRIDGE University-Man, whom some others, of a more senile maturity of Iudgement, and youthfull vigour of Phansie, have answer'd already. Whose very valuable, and eloquent Composures, I doe not pretend to outdoe. But only to present severall Arguments, not so much as hinted at, by any of them; to show the improbability, at least, of Mr B's Hypothesis. Wishing, that they may occasion more convincing, in all, who desire to speak on Gods behalf. (Iob. 36. 2.) And to rise up for Him, against. (Ps. 94. 16.) Any, who doe contradict, the undenyable meaning, of any Sentence, in the Scripture. Of which Mr. B. is severall times guilty; as is proved hereafter. And I, finding severall Expressions (after mentioned) alse applicable (in the second place) to Naturalls, as to Spiritualls (particularly those Ps. 40. 5. Ps. 111. 2. And Ps. 145. Mentioned in Pag. 12.) I find my self obliged to believe, that they had not been registrat, had it not been so.

Moreover, tho the Sufferings of Christ, were so frequently tipified, and

foretold, in the Old-Testament, *yet* St. Paul *was at no litle pains and trouble.* Acts 17. To perswade the Jews. v. 2. Out of the Scriptures. v. 3. That he must needs have suffered. *Therefore, it is litle to be admired, if One, alledging, that* Moses *did writ as a* Philosopher *also, should be call'd, as* Paul *was, v.* 6. One turning the World upside down. *Which Mr. B's* Hypothesis *of the* Earths Fall, *deserveth more than Ours; which maintaineth its continuing in the same Form and Posture, in which it was created. Hoping, that I will meet with some, who will also* search the Scripture (*with the* Noble Bereans,) whither those things be so, or not. *v.* 10, 11. *And not imitat the Athenians, v.* 21. Who spent their time in nothing else, but either to tell, or to hear some new thing. *Which* Epithet, *our* Hypothesis *cannot be capable of. We pretending only to Novelty, in the Theoreticall Explication, and Probation of it. In doing of which, we have also hinted at the Opinions of some most Antient* Heathens, *as* Paul *did the* Poets. *v.* 28 Who also have said, we are Gods Offspring.

Mr. B. having entituled his Book, Telluris Theoria Sacra, *and founded his* Hypothesis, *upon the* Scripture, *he seemeth to desire us to believe, concerning it, as* St. Paul *writeth of* (Eph. 3. 4.) The mistery of Christ. *v.* 5. Which in other Ages was not made known unto Men. *But if it be not true, then he may say of it* (mutatis mutandis) *as,* 1. Cor. 15. 15. We are found false witnesses of God: because we have testified of God, that he raised an Arch of Earth, round about the Abyss, which he raised not up.

The Design of this Piece being, not the Ostentation of the Author, but the Edification of the Reader, I humbly intreat, that neither the badness of the Method, nor meanness of the Stile, nor my Zeale (Titus. 2. 14) of so good a Work, *may excite any to contemn the Light of this Candle, (which is kindled by a* light that shinneth in a dark place. 2. *Pet.* 1. 19.) *by which they may be helped to discover the Truth. Albeit my Method may occasion some to look upon what is writ, rather as a* Miscellany *of Arguments, than a formally digested* System; *which was occasioned by want of leisure, to doe it better; And tho what I have done, should meet with what* Plinius *hath writ,* Lib. 6. Epist. 24. (Multum interest, quid, a quoque fiat; eadem enim facta, claritate aut obscuritate facientium, aut tolluntur altissimè, aut humillimè deprimuntur) *it shall not trouble me, whose chief Design is, to deliver the* Scripture, *from the Imputation of* Deficiency, *in Philosophicall Arguments; seing I find the Paralel of what* Plinius *wrote, in* the more sure word of Prophecy (2. *Pet.* 1. 19.) *Concerning* the Poor Man, who delivered the City, besieged by a great King. *Eccl.* 9. 14, 15. But was not remembered. *For,* In magnis, voluisse, sat est. *I have, throughout, insert so many Scriptures, to prevent the Readers trouble. To whom I doe heartily bid*

FAREWELL.

TO

TO

His much respected Friend, Mr. MATTHEW MACKAILE, *upon his Ingenious* Theory of the Earth, *and* Animadversions, *on* Mr. Burnets Theory *thereof.*

SIR, I'm engag'd the more to love your Book,
The more I read, and oftner on it look:
And it's no Wonder; every thing combines
To please me, while I do peruse these Lines.
I love *Old Truths*, which in them do appeare;
And *New Discoveries*, which are also here.
Ingenious Fancies gratifie my Minde,
And *Solid Reasons*; and both here I finde.
The Wonders of the ALL-WISE PROVIDENCE,
I love to hear talkt of, with Reverence,
As here you do. I love an humble Wit,
Which ventures not on *Rocks*, where it may split;
Which searcheth far, and yet doth wisely stay,
Within just Limits; such you here bewray:
In Divine Things, where *Card* and *Compass* fails,
To guide your *Course*, there you let fall your *Sails*.
Yea, wer't no more, but that I love mine Ease,
On this account, your *System* would me please.
I find no need of tedious Journeys now,
That I the *Frame* of *Earth*, and *Seas*, may view.
It's a short Way, your Book points out to Me,
The Frame of all Things in my self to see.
In my own *Blood*, and *Veins*, and *Flesh*, and *Bones*,
I see the *Rivers*, *Fountains*, *Earth*, and *Stones*:
In all my Parts, and Postures (without pains)
I see the *World's high Mountains*, and its *Plains*.
What a vast Knowledge falls into my Lap?
While I view all Things, in my self, their Map.
Me thinks your Storie here, much better tells,
Than doth that AUTHOR's, of the *Egg*, and *Shells*.

To which the *Earth* he likens. I conclude.
That *Mountains* were brought forth before the *Flood*.
I firmly do believe, that Holy Writ,
Which sayes, the *Mountains* covered were by It.
These usefull Swellings doe appear to Me,
No Gastly, Monstrous, Ugly Things to be:
And it is to the MAKERS Skill no Stain,
To say, the *Earth* was ne're on spacious Plain.
It's *Fall* into the *Abyss*, I esteem
No solid Truth, what e're the Fancie seem.
All Thanks that I can give, your Work doth claim,
I Knowledge reap by It, you merit Fame.

By a Friend to Learning
and to You.
Io: Barclay.

The Courteous Reader, is earnestly intreated, to pardon the Dimness of, *Pag.* 5, 6, 7, 8. Which was occasioned by the *Press-Man*; as also to excuse some Literall Errors, which are but inconsiderable. But in *Pag.* 8. The last Word being *Thus*, read *As*. And in *Pag.* 53. *Line* 30 The Word *rise* is Mr. B's own, and I think, should have been *arose*. In the midle of *Pag.* 13 (giving an account of Ch. 19.) I omitted to insert, that I think Mr. B's *flying Rivers in the Air*, are alse *Imaginary*, as the Ignorants *ten thousands of Rivers of Oyl*. Micah. 6. 7. I said *Ignorants*, according to the *Contents* of that Chapter. And in *Pag.* 42. &c. giving an account of *Ch.* 8. of *Part* 1. I omitted to mention, the *Analogie* betwixt *The Word of God*, and *sincere Milk*, to which it is compared. 1. *Pet.* 2. 2. Therefore I think, that the Scripture containeth, not only the Doctrine of *Holiness* (which maketh *beautifull*, in the eyes of God. *Ps.* 110. 3. and *fat and flourishing* Ps. 92. 14. as the *Oily* Cream of Milk, *will make the face to shine*. Ps. 104. 15.) but also the best *Morality*, (which I compare to *Cheese*) and *Naturall Philosophy*, which is like the *Whey*. Of which no more at present. I desire, that none take offence, at my calling, in *P.* 26. *Pick-Tenariffe*, the *Penis Terræ*; seing I am to prove it Analogically, compareing the *Canary Islands*, to the *Glandulæ Spermaticæ*.

TERRÆ

TERRAE PRODROMUS THEORICUS

Containing

A Short Account of,

MOSES PHILOSOPHIZANS.

OR,

The Old (Yet New) and true, SCRIPTURE *THEORY of the* EARTH. *&c.*

I Had finiſhed my Theory, before *January* 29 1687 the day in which I did firſt ſee, the Biſhop of *Hereford's* moſt excellent Animadverſions, upon Mr. B's Theory, of which Mr. B. writteth, p. 6. *That the Reader of it, be of an ingenuous, and unprejudiced temper, neither doth it ſo much require, Book-learning, and Scholarſhip, as good Naturall Senſe, to diſtinguiſh True and Falſe.* Which words were the occaſion of my attempting, to animadvert upon that Theory. In which M. B accuſeth *Moſes*, and all the *Pen-men* of the holy *Scripture*, of giving only a mane account, of the *Creation*, and of the *Deluge*; as will appear hereafter. Wherefore he hath writ, that *thoſe men did not write as Philoſophers: but as Prophets*: and that, p. 70. *It was below the dignity of thoſe Sacred Pen-men, or of the Spirit of God, that directed them, to ſhow us the cauſes of this Diſruption of the Earth.* (A ſevere verdict concerning *Him, who giveth not account of any of his matters* (Job. 33. 13.) Below whom it was not to ſay, to preſumptuous ſinners, *ye will not come to me, that ye might have life.* Iohn. 5. 40.) Though Moſes *was learned in all the Wiſdom of the* Egyptians *Acts* 7. 22 and lived ſoon after the Deluge.

He hath chiefly deduced his Theory, from the words of *St. Peter* (who was only a rude *Fiſher-Man*) 2. Ep. 3. 4, 5, 6, 7. *There ſhall come in the laſt dayes, Scoffers, walking after their own luſts, and ſaying, where is the promiſe of his coming? for ſince the Fathers fell aſleep, all things continue as they were, from the beginning of the Creation. For this they are all willingly ignorant of,*

that; by the word of God, the Heavens were of old, and the Earth, standing out of the Water, and in the Water, whereby the World, that then was, being overflowed with Water, perished. But the Heavens and the Earth which are now, by the same word are keeped in store, reserved unto Fire &c.

This he hath done, though he wrote, in his *Preface to the Reader*, p. 2. *'Tis a dangerous thing to engage the Authority of Scripture, in disputes about the Naturall World, in opposition to Reason.* p. 3. *But for every new Theory that is propos'd, to be alarum'd, as if all Religion was falling about our Ears, is to make the World suspect, that we are ill assured of the foundation it stands upon.*

I hope the Reader will be convinced, by what followeth, that no man hath transgressed more against these words, than himself hath done, writting most contradictorily to *Moses*, and other *Pen-Men* of the *Scripture*, for which he giveth this reason, in the end of p. 274. *This Theory was drawn only by a thred of Reason, and the Laws of Nature, abstractly from all Antiquity. — And 'tis a pleasure also, when one hath wrought out Truth, by meer dint of thinking, and examination of Causes.* So that I may say, *as* Job. 15. 6. *Thine own mouth condemneth thee, and not I,* &c.

The sum of his *Theory* is this, that, At the beginning, when God
» created the Earth, the most gross and ponderous parts of the Chaos did
» fall unto the Center; and did constitute a round *Ball* of *Earth*, with-
» out which fell the *Water*; whose unctuous parts, swiming upon its up-
» per part, did detain the other, more light terrestriall particles, still
» descending, from the upper regions of the *Air*, and that these became
» a Crust, or Shell of Earth, of an Ovall figure, round about the Water;
» which was the Antediluvian habitable Earth, altogether smooth, without
» Mountains, or Hills, *Spring-Wells* and a Sea. And that the *Deluge* was occasio-
» ned, by the shell of the Earth, its being beat upon, by the strugling vapors
» within, which were raised by the *Suns* heat; and then, the Earth fissu-
» ring, in many places (because of the *Suns* great and drying heat) it did
» fall down, in a confused manner, and did raise such a Commotion in
» the Water, as occasioned it to overtop the highest Mountains. And
» that this breaking of the Earth, was *the opening of the Fountains of the*
» *great depth.* Gen. 7 11. which came not to pass (saith M. B.) till after
» *the fourty days and nights rain.* Which fall of the Earth, made all these
» Continents, and Islands; and Mountains, and Hills, and the present
» Sea. Which he looks upon as *the great Sings of a Ruine, and degeneracie*
» *in Nature.* This is the sum of his first Book.

» And in the Second, he affirmeth that the Antediluvian Earth,
» was altogether Paradisiacall, having its position direct to the Sun; and
» that it had a perpetuall Spring, without Rain, save at the two Poles,
» where it was constant (being occasioned by vapors, constantly arising

our

, out of the Torrid Zone, and moving towards the Poles) occasioning , Mother-lakes; out of which did run Rivers, in both the habitable He- , misspheres, toward the Torrid Zone; because of the declivity of the , Earths ovall superfice, towards the midle of it. As also, that therein , (viz. in the Antediluvian World) was no Rainbow, nor *Metalls*, and , that their *Stamina* were in the inner Ball of the Earth; and that *Pa-* , *radise* was in the Southern Hemisphere, out of which God did transport , *Adam* (when he had laid the foundation of a new World there) into , the Northern Hemisphere, through, or over, the impassable Torrid , Zone. And that the tenth of the *Starrs*, which we see, are not realy , usefull to Man. And that they are in a bad order, being carelessly , sowen in Heaven, like Seed by handfulls, and not by a skilfull hand , neither: and that the *Torrid Zone*, was *the Flaming-Sword, which turned every way* &c. Gen. 3 24.

Our Animadversions on these Two, are in two Parts, the first containing Thirty Chapters, and the second hath Ten; taking up sixtyfour sheets, at least, in Write. And, seeing the best Idea we can have, of the formation of the Macrocosme (and more especially of the Earth) is to be drawn from its Anology with the Microcosme, therefore we have founded our Theory upon the words of *Iob.* 10. 9. *Thou hast made me as the Clay, ver.* 10. *Hast thou not poured me out as Milk, and crudled me like Cheese*: v. 11. *Thou hast cloathed me with Skin and Flesh, and hast fenced me with bones and sinews.* And *Psal.* 139. 15. *I was made in secret, and curiously wrought, in the lower parts of the Earth.* And We have proved from Scripture, that the Water did surround the whole Earth at the Creation, and at the Deluge; and that the Waters of the Sea, as now they are, and then were, are still capable to make a new Deluge; as in our Chap: 6. — Which we have proved by Reason and Experiments. Concerning our Theory, in relation to Mr. Bs. (dedicat to the King) We say.

1. The Title of his *Book* (printed 1684) being *The Theory of the Earth. Containing the Account of the Originall of the Earth, and of the generall Changes which it hath already undergone, or is to undergoe, till the Consummation of all things.*

And *Solomon* having told us, *Eccl.* 3 11. — *No man can find out the work that God maketh from the beginning* (especially if he reject *Moses*, and the other Pen-men of the Scripture, as Mr. B hath done) *to the end. Ch.* 8. 7. *For he knoweth not that which shall be: for who can tell him when it shall be?* Therefore Mr. B. having given an Account of the Changes, which the Earth hath undergone, altogether differing from, if not contrary unto, what we read of it, in the Scriptures; his Account of those which it is to undergo, must be more suspicable of Mistakes and Errors. It being much easier to give an Account of what is past, than of what is to come.

2. That

2. That thereby he hath needlesly multiplied Miracles; which we have proved throughout our Theory.

3. He hath write most undervaluingly of the present Earth, which we have proved in our *Part* 1. and *Chap.* 17. And (he comparing his *Theory*, to a *Key, opening a lock, with many wards* &c.) We have proved his *Primitive Earth* to have been, but a simple *ovall Padlock* of very few, or no *Wards* at all. And to have been most incommodious (1) for want of *Spring Wells* to water the Cattell, seeing a part of ours was so in *Abrahams* dayes, so as to occasion strife. betwixt his and *Lots* herd-men. *Gen.* 13. 7 Moreover, Spring-Water being the most wholsom for drinking, is it probable, that God did deny that mean of life, and health, to the Antediluvians? or that ground of Instruction *Prov.* 25. 26. (2.) From the want of Landmarks, such as are the Mountaines *&c.* (3.) There could be no very pleasant Dwellings, for want of *Tarrass Walks*. (4.) Their Dwellings had been very incommodious, for the difficulty of cleansing them, without *Rivers*, to carry away the Dung. (5.) Then, Commerce could not be so quick and easie, with remote parts, without a Sea, and Navigation. Which none can prove, not to have been, before the Deluge, but upon his Hypothesis. (6.) Then there could be no *Fowls*, because the Earth being finished on the third day, the Waters were commissioned upon the fifth day *Gen.* 1. 20. *To bring forth fowl that may flie above the Earth. v.* 21. *Which the Waters brought forth.* But Mr. B. hath not told, how they got through the Shell of Earth, before its breaking at the Deluge.

4. We haved proved, in Ch. 3. and 25. The Earths being at first, formed with Mountains, and Hills, from its Analogie with Mans body, and from severall places of Scripture, in Ch. 4. (and from, or by, its Anologie with the makeing of *Cheese* and *Butter*, in Ch. 3. and 5.) but especially from *Moses* his words: *Gen.* 7. 19. and 8. 4.. And the words of his Prayer *Psa.* 90. 1, 2. and *Prov.* 8. 22. to v. 30. And *Amos.* 9 6. *It is he that buildeth his stories* (or spheres) *in the Heaven, and hath founded his troop* (which we have proved to be, the Mountains and Hills) *in the Earth, he calleth for the waters of the Sea, and poureth them out upon the face of the Earth.* But Mr. B. writteth, that God did throw down the Earth into the Water. Which he might have, more rationally, infer'd (than he hath his Hypothesis, from *St Peters* words) from *Exek.* 31. 13 *Upon his ruine shall all the Fowls of the Heaven remain, and all the Beasts of the Field shall be upon his branches. Nahum.* 1. 6. *The Rocks are thrown down by him. And Habak.* 3. 6. — *The everlasting Mountains were scattered. the perpetuall Hills did bow*: v. 10. *The Mountains saw Thee and they trembled. the overflowing of the Water passed by, the deep uttered his voice, and lift up his hands on high.* Seeing v. 11. *The Sun and Moon stood still in their habitation*, is an Allusion, to *Iohua.* 10. 12. 13.

There-

Therefore I muſt inferr, from the order of *Habakkuks* words; That v. 9. *Thou did cleave the Earth with Rivers*, doeth relate to the *Earth*, at the *Creation*, and not at the *Deluge*. Thus he hath verified (and as to many other Scriptures) what he writteth of others. Page 181. *Men of Wit and Parts, have often depraſt the Sence of Scripture* &c. And *Pag.* 222. *Every Perſon is willing ſo to expound Scripture, as it may be conſiſtent with their Notions. They are forced to go againſt the naturall and eaſie importance of the words* &c. So that I may ſay of his *Theory*, as he doeth *Pag.* 303. 304. *A falſe Religion that hath nothing true and ſolid mixt with it, can ſcarce be fixt upon Mankind, and where there is a mixture of True and Falſe, the ſtrength of the one, ſupports the weakneſs of the other.*

The Sum of the two forementioned *Analogies* is this.

1. As to the making of *Cheeſe*, I ſuppoſe, that the *Chaos*, in the beginning, was a ſeemingly homogeneous Body, as *Milk* is. And that when *the Spirit of God moved upon the Waters* (Gen. 1 2.) He occaſioned a Coagulation; ſo that they appeared more ſolid than before. As *Milk* doth when the *Rinet* (or *Yerning*) is mixed with it. But when the *Crud* is broken, either with the Fingers, or cut by a Knife; the Whey begins to ſeparat from the Crud, and to run, like Rivers, and Rivults, amongſt the Cruds, which can be eaſily formed into Eminences, like Mountains and Hills, by further ſubaction. And thus, I think, was the Earth formed, with Mountains and Hills, Valleys, Rivers, Springs, *&c.* And that its Earthy part, was gradually converted into *Stones*, (as *Cheeſe* contracteth a Cruſt) of ſeverall ſorts, *Earth's*, *Metalls*, &c. By the Energie of the ſeverall *Seminall Principles*, produced by the incubation of the Spirit of God, who did, at the ſame time, beſtow upon, or produce in, the *Waters*, an *Inſite Motion*, making them conſtantly to circulat, in the Bowells of the Earth, & upon its ſuperfice, according to *Eccl.* 1. 7. From hence you may more eaſily collect *the Reaſon, why* (as Mr. B. writteth pag. 126.) *In digging any where, you conſtantly come to Water at length*; than from his Hypotheſis, of the Earths falling into the Abyſs, which he, there, calleth the Cauſe of it.

This cannot be the adequat Cauſe of *Perennall Springs*, and *Pit-Wells*. For, though Mr. B. would throw the thickeſt ſide-wall of an Houſe, into a *River* (as he hath the half of his Arch of Earth into, the not moving Abyſſe) whoſe water could not cover it, he would wait long, before he could perceive any Water ſpringing out of its Parts, not immerſ'd in the Water, as it ſpringeth, ordinarily, out of the Earth, ſince its alledged fall into the Abyſſe. To which Mr. B. did neither aſſign any *Motion*, nor beſtow any *Salt* upon it, before its fall, for keeping it from Putrefaction; both which it ever had, for that end.

The truth of this is evinced by the Experiment, of holding your Hand,

at night, alſe near a lighted Candle, as you can, and you will perceive your Fingers, almoſt tranſparent, and of a ruddy colour: becauſe the Blood is conſtantly circulating, in the Capillary Veins and Arteries (as the Whey is amongſt the Cruds) which is the Reaſon, why the leaſt Wound by a metallick Inſtrument, or the ſuck of a *Leetch*, affordeth Blood.

Likewiſe, as *Springs* and *Mariſhes*, have often broke out of the Earth, in places where no ſuch things had been; ſo hath *Blood* voluntarily iſſued from the *Noſe*, *Hemorrhoides*, &c. And big *Abſceſſes* have broke out upon ſeverall parts of Mans body.

2. As to *Mans Body*, in the ordinary way of Generation, it is formed, by a *Plaſtaick Spirit*, out of a *Liquid Sperm*, ſeemingly homogeneous; the more ſolid parts going to the inner place, or places, to give ſtability unto, or for ſupporting of, the ſofter fleſhy parts. And this Body is made, with ſeverall Caverns; as in the Head, Breaſt, and Belly, as is the *Earth*, and as *Limons*, and *Oranges*, do grow. In which Body of Man, are alſo the Rivers, and Rivults of the Blood, conſtantly running in the greater, and ſmaller Veins and Arteries. Likewiſe this *Body* is conſtantly formed with Eminencies, reſembling *Mountains* and *Hills*, as do witneſs the *Noſe*, *Scrotum*, *Buttocks* &c. And the *Hairy places* of the Body, do reſemble *Woods*, as the *ſhorteſt Hairs*, over the whole Skin (excepting the Palms, and Solls) do reſemble *the graſs of the Field*. Moreover, as Man cometh into the World, with conſiderably long *Hairs*, upon his Head (the ſeat of the everliving Soul) I think it moſt probable, that in this is another Reſemblance, betwixt *Man* and the *Earth*. Upon which (at the finiſhing of it, upon the third day. *Gen* 1. 9.) God did beſtow upon that parcell of ground, which was *the Garden, Eaſtward in Eden* (Gen. 2. 8.) A more eminent power, or facultie, for bringing forth of *Trees*, than upon any other part of the Earth. And this *Moſes*, in that v. 8. Calleth *a planting of a Garden*, *repleniſhed with* (v. 9) *Every Tree that is pleaſant to the ſight*, *and good for food* (viz. in their perfection, againſt *Adam's* being admitted into the Garden) *the Tree of Life alſo in the midſt of the Garden* (which will appear, by comparing theſe words with *Gen* 1. 11, 12, 29.) whereas the other Trees, and Woods, did then only begin, gradually to grow, towards their full lengths, or perfections. As the *Beard* &c. of a Man, doe now. *Adam* being created in perfection, in all reſpects, as to his Body alſo. And the *Pores* of the *Skin*, reſemble the naturall ſmall *Fountains*, or *Springs*, which are perennall. As the *Head*, *Armes*, and *Legs*, repreſent *Continents* joyned to the largeſt viz. the *Trunc of the Body* as *Africa* is to *Aſia*, and *Europe*; the *Fingers* and *Toes* being like ſo many *Promontories*.

Moreover, as the *Earth* was formed within the *Waters*, before they were (*Gen*. 1. 9.) *Gathered together into one place*, *that the dry Land might appear*;

appear. So *Man*, is formed in the *Womb*, and ſurrounded with Water, covering the *Mountains* of his *Noſe* &c. And as the *Earth* is to be deſtroyed by Fire, at laſt (2. *Pet.* 3. 7.) So the moſt part of *Mens Bodies*, are deſtroyed by *Burning Fevers*; or by *preternaturall Heats*, or *Hydropicall Deluges*, conſuming the *Humidum Radicale*, or extinguiſhing the *Calidum innatum.* In which *Hydropicall Deluges* (eſpecially in *Anaſarca*, which is an univerſall Dropſie) the naturall *Mountain-like Eminencies* of the Body (viz. at the *Ancles*, *Knies*, *Knucles*, &c) Are made to diſappear, by the Water, diſtending the Skin, and making the great ſwelling.

Likewiſe the Work of *Mans Converſion*, or *Regeneration*, being, by *Divines*, called *the New Birth* (according to *John* 3. 3. *Except a Man be born again, he cannot ſee the Kingdom of God*, viz. his Kingdom of Glory) both in reſpect to the *Preachers* of the *Goſpell*, and to *Believers* (as *Galat.* 4. 19. *My little Children of whom I travell in Birth again, untill Chriſt be formed in you*) and *Baptiſm* with *Water*, being a ſeal of this Regeneration (*Acts* 2. 38) and *St. Paul* having ſaid, 1 *Cor.* 10. 1. — *All our Fathers were under the Cloud, and all paſſed through the Sea.* v. 2. *And were all baptiſed unto* Moſes, *in the Cloud, and in the Sea.*

From thoſe Scriptures I inferr, two other *Analogies*, betwixt *Man*, and the *Earth*; and betwixt *the Spirituall condition of Man*, and the *naturall condition of the Earth.* For, I look upon the *Deluge*, as the baptizing of the Earth in the Clouds (affording the fourty dayes and nights Rain *Gen.* 7. 12. And making the conſtant darkneſs hindering the appearance of a Rainbow) and in the Water, whereby the ſinfull Inhabitants, were waſh'd off the Earth, *Noah* and His Family, being preſerved; as were the *Iſraelites* from the Red Sea (*Exod* 14. 12, 22.) Which deſtroyed the *Egyptians.* Ver. 27. And ſo the Earth was, as it were, Regenerate, without reentering, by Annihilation, the Womb of Omnipotency, out of which it came. Which is alſo great a Paradox (yet a Truth) as Spirituall Regeneration was to *Nicodemus*, who ſaid, *John* 3. 4. *How can a Man be born when he is Old? Can he enter the ſecond time, into his Mothers Womb, and be born.* And thus, in Reſpect of the Earth, and Soul of Man, was and is, verifie! *Pſa* 104. 30 *Thou ſendeſt forth thy Spirit, they are created, and thou reneweſt the Face of the Earth.* As is alſo evident, from *Eph.* 4. 24. — *The New Man, which after God is created in Righteouſneſs and true Holineſs*

Moreover, I look upon the laſt Conflagration of the Earth, as the baptizing it with Fire, mentioned *Mat* 3 11. — *He ſhall baptize you with the Holy Ghoſt, and with Fire*; the *powring out of* the Spirit, being compared to the *powring out of Water*, (*Is* 44. 3.) As are alſo the Judgements of God, in wrath, compared to *Hells Fire. Matt.* 3. 12.

In

In proſecution of which Analogie, I may add, that I look upon the *Created Univerſe*, as Gods *Kingdom of Nature*, (as is evident from, *Pſa.* 145. 10, 11, 12, 13.) In which the *Earth*, is the *Metropolis*; and in it, the *Church* is his *Court*, or *Kingdom of Grace*; wherein he appeareth moſt frequently and ſplendidly. As *Ieruſalem* was the *Metropolis* of the *Iewiſh Church*, and *Solomons Temple*, Gods *Court* (as was the *Tabernacle*, Exod. 29. 43. *And there will I meet with the Children of Iſrael, and the Tabenacle ſhall be ſanctified by my Glory*) in, and towards which, all the *Iſraelites* were ordered to pray. 1. *Kings*. 8. 42, 43, *&c.* Which *Kingdom of Grace*, before, and a while after, the *Deluge*, God did keep, or ſet up, in a few Families only; and would not formally, erect it, in any Nation of *the Earth*, untill he had regenerat it by the *Deluge*. As he keeped the ſeed of *Abraham* in a wandring condition, and would not ſetle them in the promiſed land (*Deut.* 19. 8.) nor, formally, erect his *Kingdom of Grace* amongſt them, nor ſetle his *Court*, by way of *Tabernacle*, or *Temple*, nor give them his *Lawes* (*Exod* 20, &c.) *Morall*, or *Ceremoniall*, untill he had baptiſed them into the Red Sea, *Exod.* 14 and into *Iordan*, Ioſhua 3. Finally, in this *Kingdom of Grace*, when the Soul is ſeated, in the Ark of ſaving Faith (*Heb.* 10. 39) ſwiming in, or upon, the Deluge of Penitentiall Tears, and the Sun of Righteouſneſs (*Mat.* 4. 2.) appeareth not; the overſhadowing Clouds of Sin, flying away (*Cant* 4 6.) through the riſing of the Sun of Righteouſneſs (as the Naturall Sun did, upon *Noah*, in the decreaſing of the Deluge) then the Soul is landed upon the Rock of Ages (*Iſa.* 16. 4.) as *Noah* was upon the Mountains of *Ararat* Gen. 8. 4.

Moreover, theſe Analogies, ſeem to be conform, to *Iobs* forecited words. out of *Ch.* 10. 9. *Thou haſt made me as the Clay*. Seeing v. 10. (*Haſt thou not poured me out as Milk, and crudled me like Cheeſe*) ſeems to be exegetick of the 9. v. For, if *Clay* be diſſolved in *Water*, both ſeem to be one homogeneous Body, untill by the falling down of the Earthy parts, unto the bottom, the Clay appear in its due Conſiſtence. After which if the Water be ſeparat from it, then, as it gradually dryeth, it fiſſureth, in ſeverall places, and contracteth Eminencies, here and there, reſembling *Dens*, *Mountains* and *Hills*.

Therefore Mr. B having writ, that *the Antediluvian Earth, was altogether ſmooth, and Paradiſiacall*, he hath obeyed thoſe who ſaid, *Iſa.* 30 10. *Speak unto us ſmooth things, prophecie deceits*. Of whom it is ſaid, v. 13. *This iniquity ſhall be to you, as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly, at an inſtant*. v. 14. *As the breaking of the Potters Veſſell*. (in which words nor any where elſe, in the Scripture) there being no mention of ſuch a prodigious fall of the Earth (before mentioned) I may the more confidently preſume to deny it.

Thus

As alſo I may affirm, that His fall of the Earth; ſavoureth too much of alledging (as *Ier.* 18. 4.) *that the veſſell that he made was marred in the hand of the Potter* (viz. at the Creation) *ſo he made it again another veſſell, as ſeemed good to the Potter* viz. at the Deluge.

Thus I have hinted at the Analogie, betwixt the Spirituall, and Naturall Worlds, which none ought to deny, when they conſider the many Expreſſions, to that purpoſe wherewith the Scripture is ſtored; and particularly, *Pſa.* 42. 1, and *Pſa.* 110. 3. compared with *Iſa.* 35 7. *&c.* and *Iohn* 4. 14. and *Iſa.* 5. throughout, and more eſpecially the whole *Song of Solomon.*

5. Throughout, we have drawn the moſt of our Arguments, from expreſs Scripture, or undenyable Conſequences from it, ſo far as we could ſee the Pillar of Fire (God in his Word) enlightning our way. And the reſt are from Experiments; whereby we have made good the *Title* of our *Ch.* 8. in *Part* 2 aftermentioned. Becauſe *St. Paul*, having called *the word of God*, the *Sword of the Spirit.* Eph. 6. 17. and ſaid of it. *Heb* 4 12. *It is quick and ſharper than any two edged Sword*, (as *Rev.* 1. 16.) I hope that without wreſting, I may affirm it to have two *Edges.* And that the one is *Theologicall*, or *Spirituall*, and the other *Philoſophicall*, or Naturall: Which may be inferred from the reſt of the *verſe* — *Piercing even to the dividing aſunder of Soul and Spirit, and of the joynts and Marrow.* Eſpecially ſeing he ſaith of it. 2. *Tim.* 3. 16. *It is profitable*: 17. *That the Man of God, may be perfect, throughly furniſhed unto all good works.* Which none can deny, a *Philoſophicall Syſtem*, concerning the *Creation* to be. Neither, that it (as a *Theologicall Syſtem* alſo) containeth knots, or doubts, which need cutting, to diſcover the Truth, as to the Works of Creation, and Providence.

Let no man infer from theſe words, that I think, one cannot be a great Philoſopher, unleſs he be a good Chriſtian; or that he cannot be a good Chriſtian, unleſs a great Philoſopher, *&c.* But that the better he knoweth the Scripture, he will be the better and greater Philoſopher. As is evident from *Pſal.* 26. 6, 7 *I will waſh mine hands in Innocency: So will I compaſs thine Altar, O Lord. That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works.* Pſa. 119. 27. *Make me to underſtand the way of thy precepts; ſo ſhall I talk of thy wondrous works.* Which is confirmed by, *Iob.* 36. 24. *Remember, that thou magnify his work, which men behold.* Which *Elihu* doth, v. 27, *&c.* and v. 33. *The noiſe therof ſheweth concerning it; the cattell alſo concerning the vapour.* This is an undenyable evidence, of the Scriptures teaching Philoſophy, or, concerning Naturall Phœnomenas; for exciting the Soul to admire and adore the Infinite Creator; whoſe Scripture Philoſophy is like the light of the Sun, whereas the other, is but like that of the Moon.

Thoſe *Edges*, we have diſcovered in ſeverall Scriptures, of which we ſhall here inſert, only three. viz. (1) *Pſa.* 42. 7. (of which in our *Chap.* 23.) *Depth calleth unto Depth, at the noiſe of thy Water ſpouts, all thy Waves and thy Billowes are gone over me.* The Theologicall or Spirituall Meaning of them, I do not doubt of. viz. *Davids*, ſpeaking of his own diſtreſſed condition, with alluſion to that of the Church. Neither of the Philoſophicall or Naturall, viz. *David* having ſaid (as was cited) *Pſa.* 139. 15. *I was made in ſecret and curiouſly wrought in the lower parts of the Earth*: In *Pſa.* 42. 7. He alludeth to his being in his Mothers belly, where the *Depth* of the *Left Ventricle* of the *Heart*, did call for ſome more *Blood*, from the *Depth* of the *Right Ventricle*; and the noiſe of the *Blood*, quickly circulating in the *Arteria Aorta*, and *Vena Cava*, as into two great *Spouts*, did affect him. As alſo the *Depths* of the *Pelves*, in the *Kidneys*, did call for more *Seroſity*, through the *Emulgent Veſſells*, from that *Arterie*, and *Vein*, which they diſcharged, through the *Ureters*, into the *Abyſs* of the *Bladder*. So that the Waves and Billowes thereof went over him. The *Uterus* lying betwixt the *Bladder* and the *Inteſtinum rectum*. Wherefore it is a Proverb, *Inter ſtercus & urinam naſcimur.*

I am the more perſwaded to believe this, when I remember *Iſa.* 51 1. *Look unto the Rock whence ye are hewen, and to the hole of the pit whence ye are digged.* v 2. *Look unto* Abraham *your father, and unto* Sarah *that bare you.* (2.) *Pſa.* 90. 1. *Lord thou haſt been our dwelling place in all generations.* v. 2. *Before the Mountains were brought forth, ere ever thou hadſt formed the Earth and the World, even from everlaſting to everlaſting Thou art God.* From the order of theſe words and the connexion of the verſes, it is evident, that the Mountains were created at the beginning. Elſe Mr. B. muſt ſay, that God was not *the dwelling place of his people*, from *the firſt Everlaſting* (viz. before the beginning of *Time*) untill the *Deluge* did make the *Mountains*. The *laſt Everlaſting*, being, when *time ſhall be no longer*: *Rev.* 10. 6. So that I look upon *Time*, or the duration of the World, as a *Parentheſis*, betwixt the two *Everlaſtings*, as in our Chap. 4. is more largely expreſſed. (3.) *Pſa.* 36. 6. *Thy Righteouſneſs is like the great Mountains, thy Iudgements are a great depth.* Is it probable that God would have compared his *Righteouſneſs*, unto the *Signs of a Ruine*, and his *Iudgements*, to a *great Depth*; unleſs they had been from the beginning, and uncapable of ſuch Changes, as our Author hath alledged. Moreover, from the order of the words, it is evident, that the *Mountains* were before *the gathering together of the Waters into one place.* Gen 1. 9. Which made the great Depth, and the greateſt Depthneſs, viz. in the midle of the *Oceans*. As Gods *Righteouſneſs*, had place, before his *Iudgements*, for which there was no uſe, before the *Devil's* ſinning Likewiſe, the moſt learned

learned *Dr. Smith*, hath demonſtrate the *Circulation of the Blood*, in his *Pourtract of Old Age*, from *Eccl.* 12. 6.

This New Opinion (as I preſume to call it in imitation of *John.* 13. 34.) I do humbly propoſe to the conſideration of all Divines.

6. We have proved (in *Ch.* 10, and 11.) that his way of the formation of the exterior *Shell* of the *Earth*, was a greater miracle (and not mentioned in Scripture) than was *the ſwimming of the Axes Head* 2. Kings 6. 5, 6.

7. I prove in, *Ch.* 13. 14 and from his own words (concerning *Earthquakes*, alledged by others) that his *Fall of the Earth*, is but a meer Fiction: For, if it was ſo Paradiſiacall, all over, and did degenerate ſo farr, by ſuch a fall, it had been recorded in Scripture, or ſome other Hiſtory, as was the difference, betwixt *Solomons* firſt *Temple*, from that which was rebuilt, as *Ezra* 3. 12. *But many of the Prieſts and Levites, and chief of the Fathers, who were ancient men, that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice, and many ſhouted aloud for joy.* And ſaying, as *Haggai* 2. 3. *Who is left among you that ſaw this houſe in her firſt Glory? and how do ye ſee it now? is it not in your eyes in compariſon of it, as nothing.* To which are added, many other Reaſons from Scripture. Whereof take this one, *viz. Amos* (Ch. 1. v. 1.) *ſaid in the dayes of* Jeroboam, *two years before the Earthquake.* But there is no mention, in all the Scripture, of the fall of the Earth, in the dayes of *Noah*. Ergo, improbable. Seing it cannot be alledged, that Ch. 6 11. (*For behold, the Lord commandeth, and he will ſmite the great houſe with breaches, and the litle houſe with clefts.*) Is an alluſion to the breaking of the Earth.

8. His *Experiment* of the *Æolipile* (which is a *Braſs-bowl* full of *Water*, and ſtrongly heated at a fire; and) mentioned in his, p. 71. and our *Ch.* 19. and 23. By which he proveth, his breaking of the Shell of the Earth, is proved improper; from the Experiment, of the weating of the head of a *Still*, to compeſce the tumult of the vapors within, and make them condenſe again, into Water; which being put upon a heated *Æolipile*, will hinder its breaking. And therefore *the* 40 *dayes and nights Rain*, would have hindered the breaking of the Shell of the Earth. Likewiſe if the Sun, had heated the Water, ſo much, all the Fiſhes had been readie for *Butter* and *Muſtard*; unleſs God had done to the *Fiſhes*, as he did to the three Children. *Dan.* 3.

Seeing He is for confirming his *fall of the Earth*, by an *Experiment*, I will here inſert a more appoſite One; than that of the *Æolipile*. Therefore, ſeeing he alledgeth that *the exterior Shell of the Earth, was created in an ovall form*, he might have added, that the exterior Shell, was not only *ovall* but that at the one end, it had a long *Snout*, as have the *Glaſs drops*, which are made, by droping amongſt Water, and are, in

ſome-

form; like to the *Tears*, painted upon the *Urns* of the dead. And that the *Snout*, or *Proboſcis* of this *Earth*, was *Pick-Tenariſe*, which being broken off, at the Colliſion of the *Planets*, upon one another (when his alledged *Cataſtrophe* befell them) the whole frame of the Earth did break into pieces; as all of thoſe *Glaſs drops* do, when held cloſſe in one hand, and a litle of the extremity of the *Snout* is broke off, by the other hand. Its moſt true, that *Omnis ſimilitudo claudicat*. Yet I am confident that he might have founded his Hypotheſis; more rationally upon this *Experiment*, than upon *St. Peters* forecited words. But I believe, that *Pſa.* 145 alone, is ſufficient to make all men (who have a due reſpect to the *Scripture of Truth*) miſbelieve Mr. B's Hypotheſis, of the Earths fall into the Water (the greateſt Act in *Nature*) whereof there is no mention in Scripture, as is evident from v. 4. *One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.* v. 5 *I will ſpeak — of thy wondrous works* v. 6. *And of the might of thy terrible acts.* v. 11. *And talk of thy power.* v. 12 *To make known to the Sons of Men, his mighty Acts.* For, in the reſt of the *verſes*, the *Pſalmiſt* informeth only concerning ſuch things, as the common courſe of Providence hath kept (and ever will) all ſerious men in memory of.

9. He hath directly contradicted *Moſes* (Gen. 7. 11, 12, 13.) by affirming *Pag. 96.* That *the Fountains of the great Depth were not broken up, till after the 40 dayes and nights Rain.* And therefore his *Fountains of the great Depth*, are different from thoſe mentioned by *Moſes*, as I prove in Ch. 22. and 23.

10. In our Ch. 10. We endeavour to prove that *St. Peters* words. 2. *Ep.* 3. Are miſinterpreted by Mr. B. As (1) in *v.* 5. The Heavens, are mentioned *in plurali*, and the Earth, *in ſingulari*. But he hath alledged an Inner Ball of Earth, and an exterior Shell of Earth. Whereas the Earth is conſtantly named *in ſingulari*, in Scripture (2) By *v. 6. The Heavens and the Earth which are now*, we cannot underſtand any other, than the Antediluvian. The firſt (viz. the Heavens) being long overclouded, and the Earth long ſteeped in the Water of the Deluge, which made ſome change in them both. This may be illuſtrat, if not proved, by the conſideration of a Man, who hath had the *Small Pox*; in proſecution of the Analogie, betwixt Man and the Earth. For 1. As the Heavens, and the ſuperfice of the Earth, were darkned, during the 40 days and nights Rain; ſo a Mans Head is much troubled during the 3 or 4 days Fever, before the eruption. 2. As the Skin of Man (eſpecially the Cuticula) ſwelleth much, during the eruption and maturation of the Pox; ſo that the Face doth, almoſt, diſappear. So the exterior ſuperfice of the Earth did diſappear, and the arable part (no doubt) did ſwell, by the Rain. 3. As during the

Rain

Rain, the two great Luminaries of Heaven were darkned. So, in the ſmall *Pox*, the eyes become ordinarly blinde, for ſeverall days. 4. As the ſmall Pox, maketh an inconſiderable alteration upon the Body (excepting the Skin of the Face) ſo the Deluge, made litle alteration upon the Earth.

Therefore I compare our Opinion (which I have recieved from Moſes) concerning the Deluge, unto that Diſeaſe. And could alſo prove, Analogically, that Mr. B's Opinion of the manner of the Deluge, reſembleth the great Pox, making Tumors upon the Body, and really deforming it, by the loſs, or fall, of ſome of its parts, irrecoverable. Hence I inferr, that St Peter did not underſtand *Old Heavens, and Earth*, differing from theſe which he ſaw. No more than a Man, having had the *ſmall Pox*, can talk of an Old Head and Body, before them, and of a new, after them. Tho one having got a *Taliacotian* Noſe; (*i. e.* a Noſe taken out of the Mans own Arme, whereof *Taliacotius* was the Inventer) or, one of *Wood* (which I have ſeen) may ſay, the Noſe which I once had, and the Noſe which I now have, differ from one another.

11. And his *Violent agitation of the Waters, upon the fall of the Earth making flying Rivers into the Air &c*, is proved (in our Ch. 19.) improbable. (1.) Becauſe the Earth fell from no hight above the Water, to which it was contiguous, in his firſt formation of it. (2.) The agitation of the Waters, was ſo inconſiderable, that it did not overturn the *Olive Tree*, or make its leaves fall of. *Gen.* 8. 11. Alſo we have proved that *Noahs Ark*, was not in any ſuch danger, by the tumultuating Water, as he alledgeth; and have inſtanced ſeverall Wonders concerning it, in *Ch.* 23. The eight whereof is, that *Noahs* Neighbours were ſo infatuat, as not to throng into the *Ark*; as the Ship-men did into the Boat. *Acts.* 27. 29, 30. The Reaſon whereof I conceive to be, their expecting ſafety, by flying to the *Mountains*. And I am confident that to this is the Alluſion. *Ier.* 3. 21. *A voice was heard upon the high places, weeping and ſupplication.* v. 23. *Truly in vain is ſalvation hoped for from the Mountains.* The paralel whereof I think to be. *Zeph.* 1. 2, 3, 10, 14, 15, 17. Then it is moſt probable, that there were Mountains & Hills in the Antediluvian Earth.

12. Mr. B. having affirmed, *Page.* 88. 89. That *Iobs* words *Ch.* 38. 4, 5, 6, 7. *Concern the Creation only; and that afterwards*, in v. 8. *He proceedeth to the demolition of the Earth, unto* v. 12. We have proved, in *Ch.* 22. That there was no ſuch *Demolition*; and that v. 8. *Who ſhut up the Sea with doors*, relateth to the *Creation* (when, *the waters were gathered together into one place.* Gen. 1. 9. and that its *breaking forth as if it had iſſued out of the Womb*, relateth to the *Deluge*, when it iſſued through the

 ſubterraneall

ſubterraneall paſſages (there called *Doors*) unto its priſtine ſtation, before the forementioned *gathering together, that the dry land* (which it ſurrounded) *might appear*. And that *ver.* 9. (*When I made the cloud the garment thereof, and thick darkneſs a ſwadling band, for it*) is meant of *the* 40 *dayes and nights Rain*, and all the time of the duration of the *Deluge*, when the *Sun* was not ſeen: Becauſe of the many Clouds. Likewiſe, that v. 10. (*And brake up for it my decreed place; and ſet bars and Doors*) doth only relate to the decreaſing of the *Deluge*. When the Water was commanded to go back to its priſtine decreed place, and ceaſe to ſurround the Earth again. For which; *Bars* (viz. the words of Gods promiſe, *Gen.* 8 21. *Neither will I again ſmite any more every thing living, as I have done* &c. In *ver.* 22.) were ſet, or put upon the *Doors* (which at firſt were ſet at the Creation, without the *Bars*, as *Iob.* 38. 8.) Which were again ſet to work, for tranſmitting the *Water*, from the *Heaps* of the ſeverall *Oceans* unto the ſuperfice of the Earth. Which *Oceans* we have proved from Scripture, to ſtand ſo, and he ought not to deny, ſeeing he hath affirmed, *the Water and the Earth to have been formed Ovall*, and ſo the Water to ſtand in two *Heaps*, at the two *Poles*; tho he hath not proved it, by *Pſa.* 33 7. *He gathereth the Waters of the Sea together as an heap: He layeth up the Depth in ſtore houſes.* And alſo, that *ver.* 11. *Hitherto ſhalt thou come and no further* &c. Is that ſame *Bar*, beforementioned in *Iob.* 38. 10. Which I think is meant *Prov.* 30. 4 *Who hath bound the Waters in a Garment.*

13. We have proved (in our *Ch.* 9.) that Mr. B. needed not to cite thoſe words of *Iob* 38. 10. and *Pſ.* 104. 9. For the confirming of his *Theory*; ſeeing a new *Deluge*, is ſimply impoſſible, according to it; unleſs God ſhould raiſe his broken ſhell, or Arch of the *Earth*, and make it ſurround the *Water* again. Whereas a New *Deluge* according to our *Theory*, and Hypotheſis, is only impreſtable, becauſe of the *Bars*. Viz. the words of Gods promiſe, that it ſhould never be. So that the conſtant Miracle, of keeping the Waters in *Heaps*, from overflowing the Earth (as the *Red Sea*, and *Iordan* once ſtood) tendeth more to the declaring of the Wiſdom and Power of God, than our Authors *Hypoth:* of the ſuppoſed *fallen Earth*, which he calleth *a deformed Ruine*.

14. I prove the pre-exiſtence of *Mountains*, before the *Deluge* (1) By *Gen.* 7. 19. *All the high Hills which* (were) *under the whole Heaven, were covered.* And *Chap.* 8. 4. *And the Ark reſted upon the Mountains of Ararat.* Now, if there had not been *Mountains* (eſpecially theſe of *Ararat*) before the *Deluge*, *Moſes* had writ of them, as *in ſteri*, by the Earths fall As he doth, *Gen.* 14. 3 *And theſe were joyned together in the Vale of Siddim* (ſo called before the burning of *Sodom* &c.) *Which is the Salt*

Salt Sea, viz. Since the burning. (2) If the Mountains and Rocks, were the great Signs of the Earths being converted into a Ruine, it is very improbable, that the Omnipotent and unchangeable God, would have inspired the Pen-Men of the Scripture, to compare Himself, and so often, to a *Rock* &c. And his *Church* to a *Mountain*. If. 2. 2. *The Mountain of the Lords House shall be established in the top of the Mountains*. Seeing God compared bad things. (1) To things *Naturall*, but *Poisonous*, when internally used, as *Hosea* 10 4. *Unjust Iudgment*, is compared to *Hemlock* (which was created at the beginning) and *Amos*. 6. 12. It is compared unto *Gall*; and *Unrighteousnes*, unto *Hemlock*. (2) Or to things, seemingly *preternaturall*; as *Ps*. 119. 119. *Thou puttest away all the Wicked of the Earth, like dross*. Isaiah 64. 6. *Our Righteousnes are as filthy rags*. *Mal*. 2. 3. *The dung of our solemn feasts* &c. Whereas the *Tears of the Godly*, are compared to *Fountains of Waters*. Ier. 9. 1. (3) Or to *things Artificiall*. As *Ps*. 62. 3. The *Wicked*, are compared unto *a boweing wall, and a tottering Fence*. And *Hosea* 7. 16. To *a deceitfull bow*. And such was Mr. B's *Arch of the Earth*. And *Afflictions* are often compared to a *Cup* (as *Ier*. 25. 17. *Mat*. 20. 12 &c.) The liquor contained, being especially meant, as *Ps*. 75. 8. But when God is compared to a *Shield*. *Ps*. 84. 11. *Buckler* and *High Tower Ps*. 18. 2. &c. It is in respect of their usefulnes; tho not created at the beginning. (4) Or to *Privative Entities* (so to speak) as *Hab*. 2. 5. *The proud man who enlargeth his desire as Hell, and is as death*.

Then I answer some Objections, whereof this is one. *Isa*. 57. 20. *The Wicked are like the troubled Sea*. But the Sea was not created in a troubled condition, but became so afterward &c.

Moreover would God have built so pleasant a *Theatre* (as our Author hath described) that the *Devil* might first Act, his greatest of Wonders upon it, the *making of all Flesh to corrupt his way upon the Earth*. Gen. 6. 12. And then convert it into a most deformed *Ruine* (as Mr. B calleth it) and upon the most ruinous like parts thereof, have acted the most conconsidrable Acts of his Providence. As, the ordering *Abraham*, to sacrifice his son *Isaac*; the *promulgation of the Morall Law*, and the *Crucifixion of our Saviour* &c. Or would Christ have said, that he would build his *Church* upon a *Rock*, Matth 16. 18. (3) A smooth piece of any *Metallick work*, doth not so much commend the skill of the Artificer, as one which hath Eminencies upon it, viz. *Birds*, *Flowers* &c. As is evident from *Cant* 1. 10. *Thy Cheeks are comely with rows of Iewels, thy neck with Chains of Gold*. 11. *We will make thee borders of Gold, with studs of Silver*. And *Chap*. 7. v. 1. &c. (4) Neither would God have chosen *the Mountains for his pasture*, as they are called *Ps*. 50. 10.

15. His

15. His affirming *the Doors not being ſet unto, or upon the Sea, untill the Earth was demoliſhed, by its fall into the Abyſs*, is no leſs than, that the *All-wiſe God*, did build the Walls of that *Houſe* (which Mr. B. compareth alſo to *Solomons Temple*) without *Doors*, which he did make, by, and at, the converting of it into a Ruine; as is ſhewed in our *Ch.* 22.

16. The *Earth* being finiſhed upon the third day, and the *Waters* commanded, upon the fifth day, *to bring forth the Fiſhes of the Sea, and Fowles of the Air.* Gen. 1. 20. And God giving to *Adam.* Gen. 1. 26. *Dominion over them*, he did ſuſpend the exerciſe of that power, till the Shell of the Earth did break; which W. B. would reconcile with *Iam.* 2. 15. *If a Brother or Siſter be naked, or deſtitute of daily food.* 16. *And one of you ſay to them, depart in peace, be you warmed and filled, notwithſtanding you give not thoſe things which are needfull to the Body, what doth it profite?* This is but one of our 14 Conſequences, deducible from his Hypotheſis mentioned in our Ch. 16.

17. He hath writ moſt contradictorily, to the *Holy Pen-Men* in many things, whereof take only theſe inſtances here. (1) He hath denyed, *that there was any Gold, or other Metalls, in the Antediluvian Earth; and that their Stamina were only in the inner Ball of the Earth.* This is not only contrary to *Gen* 2. 11. *The land of Havilah where there is Gold* (the words (*there is*) not being in the Originall, they might have ſaid, *where there was Gold*) but alſo to *Gen.* 4. 22. *Tubal Cain an Inſtructer of every Artificer in Braſs and Iron.* Moreover, how did *Noah* build the *Ark*, without metallick Inſtruments, whereof Mr. B. writeth nothing. But I am obliedged to believe, that *Noah* did, as *David* (in intimation of him) when he intended to build *the Houſe of the Lord* 1. *Ch.* 22. 3. *And David prepared Iron in abundance, for the Nails, for the doors of the gates*, &c. (2) He affirmeth *Sodom and Gomorrah, to have been deſtroyed by an Earth-quake.* Whereas *Gen.* 19. 4. It was by *Fire from Heaven.* Concerning which. I have ſeverall things, and one conſiderable Experiment (of my own trying) with *Oyl of Vitriol*, in relation to the *Flux* and *Reflux* of the Sea, in *Ch.* 19. Wherein I give a large account of that *Oyls* increaſing, in 5 or 6 years time, from one to ſix or ſeven ounces (being expoſed to the *Air*, in a large *Cupping-Glaſs*) and then decreaſing a *6th* or *7th* part, betwixt the beginning of *May*, and the firſt of *September*, after which it increaſeth, and aſcendeth, to its former hight, in the *Glaſs*, againſt the 1 of *May*, which I have obſerved theſe 5 laſt years. Here I muſt add, that there is no probability (from Mr. B's. Hypotheſis) that the Antediluvians could have had any *Salt*, excepting *Nter*. For, it is alſe probable, that the *Stamina* of *Salts*, were placed in the Inner Ball of the Earth, with thoſe of the *Metalls*. As the *Marine Salt* was in the Water of the Abyſſe, tho not menioned by Him.

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In my *Part first* Ch. 13. I consider his proof of his *Hypothesis*, by *the Opinion of the Antients*, shewing the invalidity of it, especially seing *Iob* and *Moses*, are more antient Writers, yet mention no such prodigious Fall of the Earth. God having told us. *Ps.* 111. 4. *He hath made his wonderfull works to be remembred.* By which Scripture, and many others, the improbability of it, is evinced. The fall of the walls of Iericho. *Iosh.* 6. 20. And the opening of the Earth. *Numb.* 16. 31, 32. Being regiſtrat, though much leſs conſiderable, than Mr. B's. *Fall of the Earth.*

19. In Ch. 15. 21. I conſider ſeverall Scriptures, by which he proveth his Hypotheſis; ſhewing, that they do it not. Whereof take only three here (1) *Ps.* 24. 2. *God founded the Earth upon the Seas, and eſtabliſhed it upon the Floods.* (2) *Ps.* 136. 6. *To him that ſtretched out the Earth above the Waters.* (3) *Ps.* 33. 7. *He gathereth the Waters of the Sea together, as an Heap, he layeth up the Depth in ſtore houſes.* Concerning which laſt words, he alledgeth, that all, except the *Engliſh*, tranſlate them thus, *Shut up the Sea as in Baggs.* Yet *Iunius* and *Tremel*, and ſeverall others, tranſlate them, as the *Engliſh*, in *Heapes*, in *Cumulos*, as *Hab.* 3. 15. *The heap of great Waters.*

20. In Ch. 17. I mention moſt of his Criticall Expreſſions, concerning the fabrick of this preſent Earth, particularly (1) *His ſuppoſing the Ocean dry, it would appear, like an open Hell, waſte, broken, confuſed, and every way deformed, and monſtruous*; as in our *Ch.* 28. alſo. To which I anſwer, that the *Skeleton of a Man*, appeareth ſo, when all the *Fleſh*, &c are taken off the *Bones*. (2) *Mountains are placed in no order, that can either reſpect Beauty or uſe. They do not conſiſt of any propontion of Parts, that is referable to any deſign, or that hath the leaſt footſteps of Art and Counſell.* To which I anſwer. (1) Thus Mr. B. undervalueth *Iſa.* 32. 2. *The ſhaddow of a great Rock, in a wearie Land.* To which *the bleſſings of Chriſts Kingdom* are there compared. As alſo *Ch.* 33. v. 16. *He ſhall dwell on high, his place of defence ſhall be the munition of Rocks.* (2) The ſame may be ſaid by him, of the *Bunch* upon the *Camels* back. But Mr. B. writeth, *Page* 296. *We cannot but judge it a thing abſurd; that what we have not wit enough to find out or comprehend, we ſhould not allow to be an argument of wit and underſtanding in the Author of it.* And the Comedian ſaid

They then who of each Trip th'advantage take,
Find but thoſe Faults, which they want Wit to make.

Moreover I add ſeverall Scripturall Anſwers. As *Iſa.* 55 8. *My thoughts are not your thoughts, ſaith the Lord.* 1 Cor. 1. 25. *The folliſhneſs of God is wiſer than Men.* Rom. 9. 20. *Who art thou that replieſt againſt God (who giveth no account of his matters.* Iob. 33. 13.) *Shall the thing formed ſay to him that formed it, why haſt thou made me thus?* Verſ. 21. *Hath not*

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the Potter power over the clay, of the ſame lump to make one veſſell unto honour, and another unto diſhonour &c. Likewiſe, if the *Rocks*, were only the ſigns of the Earths being converted into a *Ruine*; would the Spirit of God, have at all, or ſo often, compared himſelf unto a *Rock*, as *Deut.* 32. 15. 1. *Sam.* 2. 2. And 2. *Sam.* 22. 2, 3. And in *The New Teſtament*, our *Saviour* is ſo deſigned. 1. *Cor.* 10. 4. As was hinted before.

I muſt further add, that ſeing *Prov.* 3. 17. *The wayes of Wiſdom, are wayes of Pleaſantneſs.* By thoſe *wayes*, we are not to underſtand only, (1) *The wayes of Gods Teſtimonies, and Commandements.* Pſ. 119. 1, 14. But alſo, (2) His *Works of Creation.* As *Iob.* 40. 15. *Behemoth* v. 19. *He is the chief of the wayes of God*, tho, ſeemingly, no very beautifull Creature. (3) *The way of his Iudgements.* Iſa. 26. 8. And, (4) *The ways of his providentiall Actings.* For *Pſ.* 104. 3. *He walketh upon the Wings of the Wind.* And, *Nahum.* 1 3. *His way is in the whirlwind.* And *he anſwered* Iob. (38. 1.) *Out of the whirlwind.* And ſeing we are informed. *Pſ.* 103. 7. *He made known his wayes unto Moſes, his acts unto the Children of Iſrael*; by *Wayes* here I muſt underſtand, in the firſt place, *the Works of Creation*; ſeing *Moſes* informeth us of them, in the firſt Chapters of *Geneſis*. And ſeing neither He, nor any of the *Iewiſh Writers* (ſacred or prophane) have not ſo much as hinted at ſuch a great and dreadfull Act; as is that Fall of the Earth, I cannot believe it, upon Mr. B's. report, ſeing I read, *Luke* 16. 31. *If they hear not Moſes, and the Prophets, neither will they be perſwaded, though one roſe from the dead.* Which Mr. B. doth not pretend. And therefore I am confident, that if *Moſes* ſhould riſe from the dead, he would regrate to Mr. B. as *Iſa.* 53. 1. *Who hath believed our report? And to whom is the arm of the Lord* (viz. as to the Creation) *revealed.* Seing *Moſes* (Gen. 1. 9.) hath informed us, that *the Earth was finiſhed upon the third day.* So that Mr. B's. *Arch of Earth* behoved to be made; before that finiſhing, which his Theory alloweth not, till after the Deluge. Therefore he would ſeriouſly conſider, *Iob.* 15. 2, 3, 4, 5, 6. and eſpecially v. 7. *Art thou the firſt Man that was born, or waſt thou made before the Hills.*

21. In Chap. 18 I mention Ten things, which might be critically ſaid, concerning the *Microcoſme*, whereof take here (1) The uſeleſsneſs of the *Præputium* (which few, if any, *Animals*, but *Man*, have) ſeing God did order *the cutting it off, from all the ſeed of Abraham.* Gen. 17. 10, 11, 12. (2) might not his *Teſticles* have been preſerved, within his Body (as thoſe of *Birds* are) from externall injury.

22. In Chap. 19 I conſider Mr. B's. words, concerning his *Fall of the Earth, cauſing the Deluge* (and in Chap 20, is my Opinion, concerning it) in which I have ſeverall Conſiderations, whereof this is the

Sum

Sum, viz. That there is no mention, in the Scripture, of any ſuch *Fall of the Earth*, either directly, or by way of Alluſion; but of ſeverall other conſiderable Falls; whereof I mention 23. But will here only inſert, (1) The fall of *Korah*, &c. whom the Earth ſwallowed up. *Num.* 16. 31. 32. (2) The fall of the petty Wall of Jericho. *Joſh.* 6. 5. (3) The fall of the Tower of Siloam. *Luke* 13. 4.

When I conſider the Varietie and Multiplicity, of theſe *Falls*, both Spirituall and Naturall, and the inconſiderableneſs of ſome of the laſt ſort, in reſpect of Mr. B's *Fall of the Earth*, I muſt misbelieve it, ſeing *Jeremiah* ſeemeth to have been ignorant of it, when he lamented the miſery of Jeruſalem, *Lam.* 2. ſaying v. 13. *What thing ſhall I take to witneſs for thee? What ſhall I equall to thee? For thy breach is great like the Sea* (upon which Mr. B. alledgeth no breach, but only upon the Earth) *who can equall thee?* *Daniel* alſo hath known alſe litle of it, *Chap.* 9. 12. *For under the whole Heaven hath not been done, as hath been done upon Jeruſalem.* Which being compared with, *Iſa.* 17. 1. *Damaſcus is taken away from being a City, and it ſhall be a ruinous heap.* It is evident from all theſe three Prophets words, that none of them have heard of the Earths being converted unto a Ruine, elſe they had hinted at it, eſpecially *Iſaiah*, in Ch. 28 21. *The Lord ſhall riſe up, as in Mount Perazim, he ſhall be wroth, as in the valley of Gibeon, that he may do his work, his ſtrange work; and bring to paſs his Act, his ſtrange Act.* The ſtrange Work being *Davids* ſmiting the *Philiſtines*, at *Baal-Perazim* (i. e. the plain of breaches) 2. *Sam.* 5. 20, 21. Where there is not the leaſt appearance of any Alluſion to the breaking of the ſmooth Earth, which (if ever, it) was a more ſtrange Work, and ſtrange Act, than was the ſecond; viz. *The Suns ſtanding ſtill upon Gibeon, and the Moons in the valley of Ajalon.* Joſh. 10. 12. But Mr. B's. *coming of the Moon, into our Neighbour-hood.* was alſe ſtrange, if true.

23 In the end of *Ch.* 23. beforementioned, we prove the probability of *Rain* before the *Deluge*, as now (which he denyeth) but more particularly in the end of *Ch.* 3*d. Part* 2. from *Matth.* 5. 45 That it was Gods conſtant cuſtome from the Creation, *to ſend Rain on the juſt and on the unjuſt*; but when he intended a ſignall puniſhment upon ſome, as *Zech.* 14. 1, 7. *Whoſo will not come up to worſhip -- even upon them ſhall be no rain.* And laſtly I endeavour to prove, the Creation of the *Earth*, in the ſame form, wherein we now ſee it, with a *Sea*, *Rivers*, and *Lakes*; from the *Hebrew* word, *Haretz* (Gen. 1 1.) *Terra* i. e. the Terraqueons Glob; and *Hadamah*, from the Radix *Hadam*, or *Adam*, i. e. *Terra Rubra*; which word is tranſlated, *the duſt of the Ground.* Gen. 2. 7. This is but a ſhort hint of what is ſet down at large in that Chap.

24. In

24. In Ch. 24. We mention his words, comparing *the falling Earth to a piece of Clock work, falling to pieces, at ſuch a ſet time, upon a ſignall given, or Spring touched* &c. Concerning which we ſay, that his *Primitive Antediluvian Earth*, cannot be compared, but to a moſt ſimple *Clock work*, ſhowing only the Houres. But there was never any ſuch Engine, which did fall to pieces, ſo as to be converted into one, which would immediatly, alſo ſhow, the Age of the Moon, the Day of the Moneth &c. But ſuch is our preſent Earth, having ſuperadded to its Motions which it had before the *Deluge* (according to his Theory) others, ſince its *changing its*, alledged, *poſition to the Sun*; and the curious and wonderfull regular Motions of the Waters of the Sea, in its Flux and Reflux; correſponding ſo much with the *Moons* motion; and the *Syrtes*. or *VVhirlepools*, &c. Mentioned by M. B; which we prove, in our *Ch.* 25. By the Analogie of the *Earth*, with the *Body* of *Man*, as to the Circulation of the Blood. From which we prove, the conſtant motion or circulation of the Waters of the *Sea*, ever ſince the Creation, and do compare the *Midterranean Sea*, to the *Inteſtinum coecum*; and the *German Sea*, to the *Inteſtinum Colon*, and the *Britiſh-Channell*, to the *Inteſtinum Ilion*. Seing I read of *the Earths being moved* (Ier. 49 21.) *And of the Hammer of the whole Earth.* (Ier. 50. 23.) *And of Babylons ſudden falling.* (Ch. 51. 8.) *and* v. 19. *Iſrael is the rod of his inheritance*, v. 20. *Thou art my battell-axe, and weapons of War.* v. 42. *The Sea is come up upon Babylon; She is covered with the multitude of the VVaves thereof.* I cannot but admire Mr. B's not mentioning any of thoſe Scriptures; upon which he might have founded his forementioned Simile; alſe well as his Hypotheſis, upon St Peters words. He having compared the Earth to a piece of *Colck-work*, *&c.*

Likewiſe I believe, that if the Earth did fall ſo, as he alledgeth, there had been a Signall giv'n, and mentioned in Scripture. (As was *Ioſh. 6.* at the fall of the wall of *Iericho.*) Eſpecially one *Blow* of the *Hammer of the Earth*, at its *Lanching* (by its *Fall*) into the *Abyſſe*; ſeing he hath compared the *Earth* to a *Ship*. *P. 195.*

25. In Ch. 26. I conſider his further probation of his Hypotheſis, from *the conſideration of Earth-quakes*. eſpecially *one*. mentioned by him, *which fell out in* Peru. *reaching three hundreth leagues in-land* &c. Which I prove to be (according to his Theory) if not impoſſible, yet, at leaſt, improbable, but moſt poſſible, and probable, according to our Hypotheſis: A ſtanding Houſe being more capable of falling into great pieces, than one that is ruined already.

26. In Ch. 27. I prove, that at the firſt formation of the *Earth* there could be *Cavern*, as in *Mans Body*, and in *Oranges*, *Limons* &c. But in Mr. B's firſt Earth, there was but one *Cavern*, holding the *Water* and the Inner Ball of Earth.

27. In

27. In *Chap.* 28. We consider Mr. B's words, *concerning the Originall of the Channell of the Sea*; which he calls, *fathomless, and depthest at the shoar, where the Rocks are highest.* Concerning which I say, that according to his *Scheme* of the Earth, the depthness of the Channel of the Sea, in its midle, is easily known to be, but 700 Miles, or thereabout. But, according to our Hypothesis, it cannot be known; because we know not, how far the Infinit Arm of God did reach, in depressing the Earth; or how high He raised the Water, when He made it to stand in Heaps. *Ps.* 33. 7. In the severall Oceans. But Mr. B. hath writ, as if (*Iob.* 38. 16.) *He had entered into the Springs of the Sea, and walked in the search of the depth.* Tho when God there inquired at *Iob*, if he had done so: he answered, in *Ch.* 40. 4. *Behold I am vile — I will lay my hand upon my mouth.* v. 5. — *But I will not answer.* And *Chap.* 42. 3. — *I have uttered that I understood not; things too wonderfull for me, which I knew not.* These last words being an Answer to Gods Question proposed to him. *Ch.* 38. 2. *Who is this that darkneth counsel, by words without Knowledge.* Which Mr. B. would seriously consider, remembring, that God hath given only two causes, for *the boiling of the Waters of the Sea.* The 1. whereof is. *Iob.* 41. v. 1. *The Leviathan.* v. 31. *He maketh the depth to boil like a pot; he maketh the Sea like a pot of Ointment.* The second being, *Ps.* 107. 25. *For he commandeth and raiseth the stormy wind, which lifteth up the Waves thereof.* v. 29. *He maketh the storm a calm, so that the Waves thereof are still.* But Mr. B. hath told us, that *it was only the great heat, of the Sun, which made the Waters to boil at first, and then break the Shell of the Earth, the Bottle wherein they were included.* Moreover, that *great depthness, at the highest Rockie Shoar*, agreeth best with our Hypothesis, concerning the Earths being subacted, by the hand of God, and made also to rise higher, in Hills and Mountains, *the higher part of the dust of the World.* Prov. 8. 25, 26. In this *Ch.* I likewise propose severall doubts, concerning *the fall of the Earth* (which cannot be objected against our Hypothesis) especially; how it came to pass, that the greatest Signs of a Fracture, in the Earth, appear most, where the Earth is, and no doubt was, strongest. Viz. at the Rockie Shoars of the Sea, and of Rivers. Which we prove not to have become so, by his Fall of the Earth.

Any Man who hath seen the Castle of DUNOTTER may be convinced of this. For it is built upon a litle Rock (not half a mile in compass) upon the East side of which, is the Sea; and a great Gulf, upon the West, betwixt it and the Land. This Rock is nothing but a great Mass of petrified Clay, containing many great round, and ovall Stones, as if you would mixe, one pound of *Leaden balls*, of severall sizes, with two pounds of soft *Clay*. It is improbable that this piece of Earth was so, be-

fore Mr. B's Fall of the Earth, seing he writeth, that *the sandie desart, of the Torrid Zone, was baked into a stone.* P. 243. Then it is also improbable, that this soft piece of Earth, could be so separat from the rest, as to make the great Gulf, betwixt. Therefore it is more probable, that this part of the Earth, and all the rest, were raised above the Water, by Subaction, as when the *Crud* is raised above the *Whey*; and that the Gulfs in the Earth, were occasioned, by the graduall drying of it, as the fissures in *Cheese*, do gradually increas, as the *Cheese* dryeth, when not hard pressed in a Mould.

28. In *Ch.* 29. I consider his *Causes, Origine, &c. of Mountains.* Where I cite his words, deriding *the growing of Mountains out of the Earth, as Fuzballs, or as Wens upon the bodies of Animals.* Which is not so bad *Philosophy*, seing it is most certain, that *Stones* do grow gradually, by the accession of new Matter, and *Wens* do grow upon *Animals*; as a Womans *Paps* do, where no such things were. This is demonstrat by the Top of *Clochnabane*, a high Mountain, upon the side of whose Top, is a long and great Rock, like to a *Horn*, upon the side of a Beasts head.

Moreover I say, what knoweth He, but that *Mountains* are also usefull upon the Earth, and made at first, as the *Rugæ*, or Eminencies upon the inner *Tunc* of the *Stomach* (2) He may be also displeased, at the Mountain-like *Scrotum* of a healthfull Man (which hath many Wirncles upon it) in which are conserved, the Instruments, by which the Race of *Adam*, hath been preserved, or propogat upon the Earth (3) He knoweth not, but that in the *Mountains* of the Earth, is contained, the Magazine of that *Sulphureous matter*, which shall consume the World at last. Seing, not far from the huge *Alps*, are two very probable Tokens thereof, viz. *Vesuvius*, and *Sulphutara*, East and West from *Naples*; not to mention *Ætna*, in *Sicily*, and *Hecla*, in *Iceland*; which are constantly burning. To which must be the Allusion. *Ps.* 83. 14 *As the flame setteth the Mountains on Fire.* And *Ps.* 144. 5. *Bow thy Heavens, O Lord, and come down, touch the Mountains and they shall smoke.* And thus I say, the *sublunary Macrocosme*, corresponds with the *Microcosme.* Prov. 20. 27. *The spirit of Man is the candle of the Lord, searching all the inward parts of the belly.* Likewise, to exclaim against the *Barrenness* of Mountains, is but to imitate, the most impertinent *Nicholas Culpeper*, in his *Epistle* prefixed to his *Directory for Mid Wives*, who wrote. *Pray do so much as read the 4 or 5 first Chapters of the first Book of the Chronicles, and see what Instruction you can find there.* Yet in them, and other such like places of Scripture, have been conserved, the Truth of the 4 times repeated *Promise*, to *Abraham*, that the *Messias* should come of him. Which four *Promises* I may say, do correspond with, or relate unto, the 4 great *Continents*, into which God divided

divided the World at first; to show, that He is the Saviour of all the Inhabitants (of either of them) who should believe. Which I may also probably do, as (if not more than) he hath compared the Earth. *P.* 282. *I often thought that the Iews first and second Temple, did represent the first and second Earth, or World.* But the second Temple was built in the same place, where the first stood; and his second Earth, is still lying in its ruinous posture (with a different position to the Sun) and daily becoming more ruinous by Earth-quakes. Of whose rebuilding he hath no expectation. As *Isa.* (44. 28.) had of the rebuilding af *Ierusalem*, and the *Temple*.

I also say, that *Isaiah* having informed us, *Ch.* 34. v. 11. Of the fate, attending *Solitary Ruines*, viz. *Plenty of the dolefull Creatures, Owls, and Satyrs, dancing there, Cormorants and Bitterns possessing, Owls and Ravens dwelling there.* (See also *Ier.* 9. 11. *Zeph.* 2. 13, 14. and *Mal* 1, 3) It is most probable that God would not have delayed the acting of the most solemn Acts of his Providence, untill He had turned the Earth into a *Ruine* and then have performed them, upon the greatest Signs of its Ruine. As *the Devil's taking our Saviour*, (1.) *To a pinacle of the Temple.* Math. 4. 5. *And then* v. 8. *Up into an exceeding high Mountain.* Which I have instanced at large, withall affirming, the *Mountains* to resemble the *Horns* of *Animals*, which do gradually grow out upon them. Which I believe, comparing the following Scriptures. *Ps.* 18. 2. *God the horn of my salvation, and my high Tower. Ps.* 75 v 10. *All the horns of the Wicked will I cut off, the horns of the Righteous shall be exalted. Ps.* 30. 6, 7. *In my prosperity I said, I shall never be moved, Lord thou hast made my Mountain to stand strong. Ps.* 89. 26 *My God, and the Rock of my Salvation.* Or, would God have compared *Heaven*, to a *Hill*, as *Ps.* 15. 1. *Ps.* 24. 3. &c.

Moreover the learned Will: Cave D. D. In his *Introductory Discourse*, to his *Antiquitates Christianæ*, writeth, P. 10 *The Eastern Writers both* Jews *and* Arabians, *confidently assure us; that* Seth *and his Retinue, withdrew from* Cain, *who dwelt in the Valley, where he had killed his brother* Abel, *into a very high Mountain (on the top whereof, their father* Adam *was buried) so high, if we could believe them, that they could hear the Angels singing Anthems.* And P. 11. Mahalaleel *appointed his Son* Iared, *to be his successour, whose Name denotes* a descent. *Probably, either because of the notable decreass of Piety in his time, or because in his dayes, some of the* Sethites *descended from the Holy Mountain, to mix with the posterity of Cain* &c. Which *Tales* are more antient than any of Mr B's, who hath dreamed a straight and smooth Earth, though *Solomon* hath said. *Eccl.* 7. 13. *Consider the work of God, for who can make that straight which he hath made crooked.* And the *Psalmist*, in his allusion. *Ps.* 72. 3. Mentioneth, first *the Mountains and Hills*, and then v. 5. The *Sun and Moon*, and v. 6. *The Rain-*

Rain and Showers that water the Earth (which is according to *Moſes* his Order, in narrating the Creation. For the Earth was finiſhed. *Gen.* 1. 9. Before the Suns Creation) and again he mentioneth *the Mountains* firſt, v. 16. and then *the Sun* v. 17. Laſtly, *Habakkuk* 3, 6. *The everlaſting Mountains, and perpetuall Hills*, do prove the being of Mountains and Hills, from the begining, and that they ſhall endure to the end of the World. As *Pſ.* 90. 2. *From everlaſting to everlaſting Thou art my God*, do prove the eternall being of God, who is called *the Everlaſting God.* Gen 21. 33. *Iſa.* 40. 28. And *Rom.* 16. 26.

Laſtly, Mr. B's Theory limiteth the Antiquity of *Iſaiahs* words, unto the beginning of the Deluge. Viz. *Ch.* 40. 12. *Who hath meaſured the Water in the hollow of his hand? Who hath metted out Heaven with his ſpan, and comprehended the duſt of the Earth in a meaſure, and weighed the Mountains in Scales and the Hills in a ballance? Behold, he takeſh up the Iſles, as a very little thing*: viz. in compariſon with the great Continents.

Concerning theſe words, I humbly preſume to ſay. (1.) That by *the waters meaſured in the hollow of Gods* hand, are meant, all the *Fluids*, which were contained in the Chaos (upon the face of which the Spirit of God moved. *Gen.* 1, 2.) and not Mr. B's *Waters*, contained in his *Shell of Earth.*

2. The *metting out of Heaven with his ſpan*, relateth to *Gen.* 1. 14, 15, 16, 17, 18, 19. When the Heavens were finiſhed, upon the fourth day, and not to Mr. B's *Cataſtrophes*, which befell the *Planets.*

3. The *comprehending the duſt of the Earth in a meaſure*, &c. do relate to *Gen.* 1. 9. But more eſpecially to v. 24, 25. *When the Earth had brought forth every living Creature* &c. And not to Mr. B's *fall of the Earth, and its getting a new poſition, to the Sun, by changing its libration, in the Fluid Air* (as he alledgeth) *by ſome parts falling more to one Pole than another.* Which production of the living Creatures, I probably ſuppoſe to have been, in that Plot of Ground, called *Eden.* Gen. 2. 8. After which the ſeverall living Creatures removing to ſeverall other places of the Earth, and the Fiſhes, to their reſpective Stations; as particularly, the great *Whales*, towards the North Pole, about *Green-land*, &c. its originall libration might have been a very litle altered; as alſo afterward, by the matter of the Mountains and Hills, becoming more ponderous, by compaction and induration of their parts (as a *Book*, being beat well, will be more ponderous, than when newly folded) yet all before the univerſall Deluge. Which originall libration of the Earth, in theſe day, was conſerved by the compaction, and induration, of the oppoſite parts in the Earth.

Iſaiahs following words, militat nothing againſt the premiſſes. *Ch.* 42. 5. *Thus ſayeth God the Lord, he that Createn the Heavens, and ſtretched them out,*

out, he that ſpread forth the Earth, and that which cometh out of it, he that giveth breath unto the People upon it, and ſpirit to them that walk therein.

Concerning theſe words I ſay. 1. They make, nothing for Mr. B's Hypotheſis; tho *the Creation of the Heavens* (which are more pure) be mentioned, before *the ſpreading forth of the Earth*; ſeing the *Prophet* was immediatly to mention thoſe things, which came out of it, &c. Concerning which I ſay.

2. That by *that which cometh out of it* &c. is meant *the living Creature after his kinde, which the Earth was commanded to bring forth* (Gen. 1. 24.) as is evident from the Prophets following words. *he that giveth breath unto the People upon it.* That is the *Cattell*, and *Inſects*; which is proved by. *Prov.* 30. 25. *The Ants are a People, not ſtrong.* 26. *The Conies are but a feeble Folk.* 27. *The Locuſts have no King, yet go they forth all of them by bands.*

3. That by *giving Spirit to them that walk therein*, is meant, *the race of Adam*; for the *Beaſts* were produced, or created firſt. *Gen.* 1. As the *Fiſhes* and *Fowls* v. 20, 21. and the *Cattell* v. 24, 25. But the *Spirit of Man* (becauſe of its excellency) is mentioned, before *the Spirit of the Beaſt.* Eccl. 3. 21.

4. Men are ſaid to be *in the Earth* (having got dominion over it, and all in it. *Gen.* 1. 26.) as a Land-lord is in his Houſe. Wherefore, even wicked *Cain*, is ſaid to be, *in the Earth.* Gen. 4. 12. and *Gen.* 6. 4. *There were Giants in the Earth.* Gen. 10. 8. *Nimrod a mighty man in the Earth.* 2. Sam. 7. 9. *The great Men that are in the Earth.* v. 23. *What Nation in the Earth.* Both which are mentioned. *Exod.* 34. 10. — *Before all my people I will do marvells, ſuch as have not been done in all the Earth, nor in any Nation.* And *Deut.* 10. 14. — *The Earth alſo with all that therein is.* But more eſpecially *Pſ.* 119. 19.

5. The *Beaſts* are ſaid to be *upon the Earth*, as *Birds*, &c. are ſeen upon the tops, or roofs, of our houſes. *Gen.* 9. 16. — *Every living Creature of all Fleſh that is upon the Earth.*

6. Tho *Man* be, ſometimes, ſaid to be *upon the Earth*, it is only in relation to the Ungodly, and brutiſhly living. As *Gen.* 6. 6. *It repented the Lord, that he had made man, on the Earth.* v. 12. *For all Fleſh had corrupted his way upon the Earth.* And *Exod.* 10. 6. The wicked *Egyptians* are ſaid to be *upon the Earth.* But more eſpecially. *Deut.* 14. 2. — *The Lord hath choſen thee, to be a peculiar people unto himſelf; above all the Nations that are upon the Earth.* Theſe expreſſions are not contradicted by *Ier.* 17. 13. *They that depart from me, ſhall be written in the Earth.* i. e. *ſhall be like the beaſts that periſh.* Pſ. 49. 20. *Whoſe ſpirit goeth downward to the Earth.* Eccl. 3. 21. Whoſe names ſhall not be *written in Heaven.* Heb. 12. 23.

Or, *the Lambs book of Life.* Revel. 13. 8. *Whereas the memory of the Wicked shall rot.* Prov. 10. 7.

7. *Cain* being called *a Fugitive, and a Vagabond in the Earth* (Gen. 4. 12. 14. infringeth not the truth of the premisses. For 1. *Denominatio sequitur potiorem partem.* Wherefore *Lots* first born daughter said unto the younger — *there is not a man in the Earth*, &c. Gen. 19. 31. And that because, 2. The forementioned *dominion over all things upon the Earth*, was committed to *Man*, abstracting from *Good*, or *Evil*; tho the first Sort have the best right. 3. *Cain* being *a Fugitive*, was from converse with *Men in the Earth* (which befell impious *Nebuchadnezzar.* Dan. 4. 25. 32.) and with God; as *Gen.* 4. 14. *Behold thou hast driven me out this day from the face of the Earth, and from thy face shall I be hid.*

29. Our Ch. 30. Is concerning Mr. B's *review of what he hath been treating of.* In which I insist, proving the Mountains to have been created at first. Which to say, He affirmeth, to be *irrationall in it self.* But what ever may be said, concerning the Formation of Mountains, in generall, by the fall of the Earth, he can never give a reason, for one Mountain having many little Mountains, or Hills, upon its back. As we have proved from the consideration of the thickness (viz. 700 miles) of his Shell of the Earth; as also by instancing some great *Rocks* (as the *Castles* of *Edinburgh*, *Dumbarton*, and the famous *Camenites*, in *Podolia*) standing in low and valley-like ground, without the appearance of Rocks, from which they had been torn. Neither can it be imagined, how (according to his Hypothesis) there should be Hills, altogether continuous with, and in Valleys; or many Hills, in a litle piece of ground, without Gulfes betwixt them. Or, lastly, how there should have been made *Sandie Hills* and *Banks*, especially at the sides of some Rivers, and the of Sea.

I there also instance, the highest Mountain in the World, called *Pick Tenariff* (in one of the *Canarie Islands*) which is acknowledged to be, at least 15 miles high. Concerning which I write severall things (especially, that it may be lookt upon, as the *Penis Terræ*, which I prove analogically) refuting his Hyoothesis. As also, by the consideration of great *Lakes*, upon the tops of high Mountains, as inconsistent with his, but most agreable with our Hypothesis.

Moreover, the *Mountains*, are not tokens of a *Ruine*, else God would not have attributed *Glorious nes*, unto them. *Ps.* 76. 4. *Thou art more glorious and excellent than the Mountains of Prey.* Dan. 11. 45. *In the glorious holy Mountain.* Ps. 111. 2. *The Works of the Lord are great.* V. 3. *His work is honorable and Glorious.* Which not being noticed by *the seekers out of many inventions* (Eccl. 7. 29.) who do not endeavour, to *praise God for his wonderfull works.* (Ps. 107. 8.) *Because they received not the love of the*

the Truth (as to Naturalls alſo) 2. *Theſſ.* 2. 10. v. 11. *For this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a ly.* Which Mr. B, would ſeriouſly conſider. And alſo remember, that *Uzza, thinking the Ark did totter, put forth his hand to it, and took hold of it, for the Oxen ſhook it.* 2. Sam. 6 6 v. 7. *And God ſmote him there, for his error, and there he dyed.* But Mr B, hath alledged, without ſeeing, that the whole Frame of the Earth, did break, and turn into a Ruine. Though ever ſince its firſt Creation, it was ſupported by *the everlaſting Armes.* Deut. 33. 27. *Of him who eſtabliſhed it for ever.* Pſ. 78. 69. Whoſe *Pond* the *Sea* is. Pſ. 104. 24, 25, 26. All the Creatures in which, he feedeth. Pſ. 145. 15, 16.

30. In Ch. 31. I give an account of *the formation of the Channel of the Sea, and of Rivers*, according to our Hypotheſis. Wherein I prove, that both of them, can have no other originall, by his Hypotheſis, than the breaking of the Earth, which I prove impoſſible, by litle *Sinus's*, or *Bays*; and the Mouths of *Rivers*; elſe the Channels of them, next to the *Sea*, would be alſe deep, as the midle of the *Ocean*. But according to our manner of the formation of the Earth, after the manner of *crudling of Cheeſe*, the Channell of the Sea was made, by ſubacting the Earth, depreſſing it in ſome places, and raiſing it higher than the Water at the Shores; and that the Channells of Rivers were made; as *Iob.* 28. 10. *He cutteth out Rivers amongſt the Rocks* i. e. at the beginning, Rivers were cut out; through ſuch pieces of the Earth, as were petrifiable. And *Hab.* 3. 9. *Thou didſt cleave the Earth with Rivers.* Viz. either in the ſubterraneall paſſages; or upon its ſuperfice. Which I have more particularly ſhewed, in *Part* 1. *Ch.* 3. By the Analogie betwixt the Microcoſme, and Macrocoſme.

The Sum of Part 2.

In our Part. 2. Ch. 1. I treat of his *perpetuall Spring*, and the *Longevity of Man before the Deluge.*

The firſt of theſe he proveth by ſome Lines out of *Virgil* and *Ovid*; not regarding *Moſes*, who hath informed. *Gen.* 1. 14. That there were *Seaſons*; by which muſt be meant, *Summer* and *Winter.* So that Mr. B, hath *taught for Doctrine the traditions of Men* (Mark 7. 7.) the Heathens, which, is alſe abſurd in Philoſophy, as in Divinity. and is but the *Speech of Aſhdod.* Nehem. 13. 24. Which I muſt believe, untill Mr. B. prove, that *the Storks knowing her appointed time*, &c. *Ier.* 8. 7. Were only ſince the Deluge. Which if he do not, let him conſider, v. 9. -- *They have rejected the word of the Lord* (viz. by *Moſes*) *and what Wiſdom is in them?*

Then he affirmeth, that *it's true, that in ſome Regions of this preſent Earth, the Inhabitants live generally, longer than in others, which they ow to the ſe-*

renity

venity and tranquillity of their Heavens, and to the excellency of their Fruits. I ſay theſe cannot be the chief cauſes of *Longævity.* (1.) Becauſe, it is moſt improbable, that the wicked Antediluvians, who provoked God ſo to deſtroy them, were ſober in their Diet. (2.) It is well known, that the Inhabitants of *Orknay, Zetland,* and *Norway,* do generally live longer than the Inhabitants of *France, Spain* and *Italy,* though their *Air* be more troubled, with *Meteors,* and they are alſe unſober (in reſpect of their Fortuns) as the *French* &c. Neither have they any *Fruits,* but *Barley* and *Oats.*

He acknowledgeth that, *ſome little Creatures, that are of ſhort diſpatch, in their formation, might be produced in this way* (which muſt be in the beginning of the Creation in the 6 days time) *but our Terrigenous Animals, muſt have been weaned, alſe ſoon as they were ſeparated from their Mother, the Earth, and therefore muſt be allowed, a longer time of Continuance there,* viz. 10, 12, 18. *or more moneths, according to their Nature* &c.

Concerning theſe words I ſay here, firſt, He hath forgot what He wrote, refuting *the Creation of new Water, to make the Deluge.* Book 1. Ch. 3. viz. *That it did not conſiſt with the inſtantaneous Actions, of Creation, and Annihilation.* (2.) If theſe words of his be true, then *Moſes* informeth us amiſs. *Gen.* 1. 34. That *the Earth produced the living Creatures.* And v. 31. That *the Creation was finiſhed in 6 days.* (3.) I muſt ſay to you, as *Coll.* 2. 18. *Let no man deceive you: — intruding into thoſe things which he hath not ſeen, vainly puft up, by his fleſhly minde.*

2. In our Ch. 2. Are conſidered his words concerning his alledged *direct poſition of the Earth to the Sun, before the Deluge, and its oblique poſition, only ſince it.* The firſt whereof, he maketh the Cauſe of his *perpetuall Æquinox,* or *Spring,* all the Earth over. I cannot be of his Opinion (1) Becauſe of the forecited words. *Gen.* 1. 14. And (2) *Aſaph* hath put no differenee, betwixt the Age, or Origin, of the *Day,* and *Night,* and the Age and Origin of *Summer* and *Winter.* Pſ. 74. 16. *The day is thine the night alſo is thine, thou haſt prepared the light and the Sun.* Ver. 17. *Thou ſet all the borders of the Earth, thou haſt made Summer and Winter.* From which words I muſt inferr, their being made at the beginning, ſeing he mentioneth the *Light* firſt. *Gen.* 1. 2. Which was before the *Suns* Creation. *Gen.* 1. 14, 15, 16. And then the *Sun,* which was not created, till the fourth day. *Gen.* 1. 19. And if Mr. B. had remembered this, he ſhould rather have alledged, that the *Sun* got its direct or oblique poſition to the Earth, which was finiſhed the third day. But I cannot believe, that the Earth got any new poſition then, when I remember. *Pſ.* 24. 2. *He hath founded it upon the Seas, and eſtabliſhed it upon the Floods.* And do compare theſe words, with *Pſ.* 33 9. *He ſpake and it was done, he commanded and it ſtood faſt.* And *Pſ.* 104. 5. *Who laid the foundations of*

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the Earth, that it should not be removed for ever viz. While Time endureth. For, all these words must be allowed, also great Antiquity, as to their Truth. As to *Ps.* 68. 33. *To him that rideth upon the Heavens of Heavens, which were of Old.* And *Prov.* 30. 4. *Who hath established all the ends of the Earth.* And *Ps.* 102. 25. *Of old hast thou laid the foundations of the Earth* (Ergo no new laying, at the Deluge) Whose Antiquity is determined. *Isa.* 40. 21. *Hath it not been told you from the beginning? Have ye not understood, from the foundations of the Earth.* And *Hebr.* 1. 10. *Thou Lord in the beginning hast laid the foundation of the Earth.*

Here I must add, that I find in Scripture, this Gradation, concerning OF OLD. (1.) That which relateth only to the *Jewish Dispensation.* Mat. 5. 21. — *It was said by them of Old time*, as also v. 27, 33, 38, 43. (2.) To, *before the Deluge* Gen. 6. 4. — *Which were of Old.* Ps. 25. 6. *Thy loving kindnesses, for they have been ever of Old.* (3.) To *the Creation.* As *Ps.* 102. 25. before cited. And *Ps.* 143. 5. *I remember the days of Old, I meditate on all thy works, I muse on the work of thy hands.* Which *Ps.* 95. 5. *Formed the dry land.* (4) To *beyond the beginning of Time*; which is twofold. (1.) Concerning God. *Ps.* 55. 19 God — *he that abideth of old.* Micah. 5. 2. *Whose goings forth, have been from of old, from everlasting.* (2) Concerning *Bad things* Viz. The *Devill*, and particularly, *Wicked Men* (Jude v. 4.) *Who were before, of old, ordained to this condemnation.*

These things being considered, I cannot, by *St. Peters* forecited (in *Pag.* 2) *Heavens which were of old, and the Earth*, &c. and *the Heavens and the Earth, which are now*, understand any *new Heavens and Earth.* Seing *the new Heavens and Earth* which are promised, 2. *Pet.* 3. 13. are to be *New*, literally; and are also called *New*, for their excellency (which Mr. B. cannot alledge, of the present Heavens and Earth, in comparison with the Antediluvian, which endured such *Catastrophes*, as he hath alledged) as is said of *Ps.* 96. 1. *Sing unto the Lord a new song.* And the *Covenant of Grace*, is called *a new Covenant.* Heb. 8. 8 First, because of its Excellency. Secondly, because of its clear Promulgation, under the Law, by *Jer.* 31. 31, 32, 33, 34. Tho it was darkly promulgat of Old. *Gen.* 3. 15. -- *Her seed shall bruise thy head.* As, *Love one another*, is called *a new Commandment.* John 13. 34. Because it comprehends all the duties of the *Second Table.* As, *Love to God*, comprehends all the duties of the first. Both which are joyned together, by our Saviour. *Matt.* 22. 36, 27, 38, 39, 40.

The truth of the premisses will further appear, from *Ps.* 93. 1. *The Lord is cloathed with Strength, wherewith he hath girded himself; the World is established that it cannot be moved.* V. 3. *The floods have lifted up, their voice, O Lord the floods have lifted up their Waves.*

Concerning these words I say (1.) That the beginning of v. 1. relateth to the *Creation*, when the Lord by his mighty power created the World. (2.) By *the World*, there is meant, especially, *the Earth*, as by the *Floods*, the *Sea* is especially meant, as appeareth from v. 4. *The Lord on high is mightier than the noise of many waters, yea, than the mightie waves of the Sea.* (3.) That the first *lifting up of the Floods voice*, relateth to *Gen.* 1. 9. *Let the waters under the Heaven be gathered together unto one place that the dry land may appear* (in which words there is no ground for Mr. B's alledged *disappearing of the Waters, by shuting them up, within the Shell of the Earth*) viz. into *Heaps* in the severall *Oceans*, yet one *Continuum*, and so *into one place*. And the second *lifting up of their waves*, relateth unto the *Deluge*. At which time, their *Voice* was *destruction to Mankind*, by their *returning again to cover the Earth*, as before the forementioned, gathering of them together. This will appear by comparing these words and *Ps.* 23. 2. With *Gen.* 6. 17. *And behold I, even I, do bring a Flood of Water upon the Earth, to destroy all Flesh*, &c. and with *Ps.* 19. 2, 3. where, *day unto day uttereth speech, and night unto night sheweth Knowledge. There is no speech nor language, where their voice is not heard.* And the *Floods lifting up their Waves*, also relateth to the ordinary *Motion of the Sea*, before, and after the Deluge. (4.) It is evident, from the order of the words. *Ps.* 93. 1, 3. (If we may argue from it, which I hope none will deny) that at the Creation, the Lord did so establish the Earth, that it could not be moved, by such a mighty falling into a Ruine before, or at the Deluge. Which Mr. B. sayeth, *was not occasioned by lifting up of the Floods or waters simply*, but by *the Earths falling into them* (*occasioning flying Rivers in the Air*) *above which it was one intire Vault, incircling them.*

Moreover I cannot believe, that there was ever such *a shaking of the Earth*, to give it a *New position to the Sun*, there being no such thing mentioned in Scripture. For *the shaking of the Heavens and the Earth.* (Hag. 2. 6) is but an allusion to the *quaking of Mount Sinai*, Exod. 19. 18. as is clear from *Heb.* 12. 25, 26, 27. As also *the shaking of the Heavens*, and *the Earths removing out of her place.* (Is. 13. 13.) Is an Allusion to the same, and not to Mr. B's *falling of the Earth*; else *Isaiah* had worded that *verse* otherwise; viz. As the following v. 19. *And Babylon the Glory of Kingdoms, the beauty of the Caldees excellency, shall be as when God overthrew Sodom and Gomorah* (Gen. 19) *which were* (Gen 13. 10) *in the plain of Iordan, which was well watered every where, --- even as the garden of the Lord.* I say, that if *Isaiah* had (Ch. 13. 13) alluded to the *Fall* of Mr. B's *Paradisiacall Earth*, he had made use of some words, insinuating, that there was such a smooth and pleasant Earth.

I know nothing, if it doth not evidently appear, from these Scriptures, that

that there was never ſuch *a generall fall of the Earth*, as Mr. B. hath deſcribed. Moreover, according to his diſcourſe there, of *Gravitation*, the *Earth* ſhould have been formed *round*. And therefore, he ſhould have given (as he doth not) ſome ſolid Reaſon, for *its becoming Ovall*, which he alledgeth, only to make his *Simile* plauſible. For, he *compareth the Earth to a Ship, equally ballaſted, whole midle is exactly in, or upon the Æquator, not inclining to one Pole, more than another, untill ſome of its ballaſt was put from one end to another, and then it would dip more toward one of the Poles*, and ſo it fared with the *Ovall Earth*, when it *fell into the Abyſs*.

But his *Shell of the Earth*, in all his *Schems* being equally thick. All over, when it broke, it was not only in the *Fluid Medium* of the *Air*, but alſo of the *Water*, and freely left to it ſelf; it could not but ſettle in the ſame poſture, as at firſt, anſwering to the common *Rules of Gravitation* &c.

In Ch. 3. I conſider our Authors words, concerning his *Rivers in the Primitive Earth*. And in *Ch.* 16. of *Part* 1. I have cited his words *Book* 2. *Ch.* 5. denying *all violent Meteors in the Antediluvian Air*, viz *Snow*, *Hail*, and ſay concerning them, that then the *Devil* was not *the Prince of the powers of the Air*. Eph. 2. 2. and by immediatly adding, *the Spirit that now worketh in the Children of diſobedience*, St. Paul hath miſplaced the *Devils Titles*, elſe Mr. B. muſt ſay, that *the courſe of this World* (mentioned in the beginning of the *verſe*) as to *Naturalls*, and *Spiritualls*, was not one and the ſame before, and after the *Deluge* (which cannot be inferred from *which now worketh* &c.) which no good Chriſtian will ſay. Neither, that (contrary to *Nahum* 1. 3.) then *the Lord had not his way in the Whirlewind, and in the Storm*. Or that then, the *Devil* could not play ſuch *Tricks*, as he did to *Iob.* 1. 16, 19. Then it could not be true which we read. *Eccl.* 1 6. *The wind goeth towards the South, and turneth about unto the North, it whirleth about continually*.

Neither could the *Antediluvians* have been threatned, as *Pſ.* 11. 6. *Prov.* 1. 27. Nor inſtructed as *Prov.* 28. 3. *A poor man that oppreſſeth the poor is like a ſweeping rain, which leaveth no food*. Nor incouraged, as *Iſ.* 54 10. and 55. 10 11, 12.

Yet in his *Book* 2. *Ch.* 5. Mr. B. affirmeth, that *there was a conſtant cloud of vapours*, (whereof he hath a *Scheme*) *ariſing out of the Torrid Zone, and moving towards both the Poles, about which it did fall in a conſtant rain, which made Mother Lakes, out of which did run Rivers, over the declive ſurface of the Ovall Earth, towards its midle, for watering of the Earth*. Then it could not be ſaid, as *Amos* 5. 24. *Let Iudgement run down as Waters, and Righteouſneſs as a mighty ſtream*. The declivity of the Earth being very inconſiderable.

Concerning

Concerning which I have writ severall things, at some of which I shall only give a short hint. As (1.) I cannot believe this, seing we are informed *Ps.* 135. 7. And *Jeremiah* 10. 13. *He causeth the Vapours to ascend from the ends of the Earth.* (2.) This constant *Cloud* could not but intercept the *Rayes* of the *Sun*, and so make a *gloomy Paradise.* (3.) His *Torrid Zone* could not afford so many *Vapours* as were necessary for that use, without communication with the water of the *Abyss*, within his 700 miles thick Shell of the Earth. (4) He hath not told, how the Ground was hollowed, to admit the Water of those Lakes. Though *Moses* informeth that the *valley of Siddim*, was converted into the *Salt-Sea*, by the great burning of *Sodom.* Gen. 19. 24, 25.

Also, he writteth, pag. 229. *The Rivulets were partly drunk up by the dry and sandy Earth.* And pag. 230. *The Torrid Zone having the Sun always perpendicular over it, and being refresht by no Rivers, would become exceeding dry, the Water would be suckt up, as in a Spunge, by the Torrid Zone.* Are not these contradictory? As also what he writteth in the same *Pag.* 229. *There was no Sea for the Rivers to lose themselves into*, is very inconsistent with his *Pag.* 224. *The Rayes of the Sun would pierce more depth into the Earth and reach at length, the great Abyss, the unexhausted store house of new Vapours.* Then the Water also could sink down into the *Abyss* again, and so lose themselves as in a Sea. (5.) He writteth *pag.* 224. *I had suckt in the common opinion of Philosophers, that all Rivers rise from the Sea, and return to it again.* And this he writteth without noticing. *Eccl.* 1. 7. Where that opinion is directly asserted, by *the wisest of Men*, before, or after himself. (6) *Pag.* 230. He sheweth *the difference of the Rivers then, from these now*, viz. *the further they went they became the smaller.* Which he illustrateth by the consideration of *Arteries.* To which I compare the *subterraneall passages* (not mentioned by him) communicating *Water* from the severall *Oceans* (as the *Arteries*, do, *Blood*, from the *Ventricles* of the *Heart*) to the superfice of the Earth, upon which it runneth back to the Oceans, in Rivulets and Rivers, which become bigger, as they approach the Shores, as our *Blood* runneth from the extremities, through the *Veins*, unto the *Ventricles* of the *Heart.* Again (7.) According to his *Schem* of the *Earth* p. 231. He hath made 5 parts of the primævall Earth, not inhabitable, viz. all about the *Poles*, without the *Mother-lakes*, or, our *Aretick* and *antarctick Circles* (where was, constantly, the Light of the *Sun*, as he saith) as also those places where were the *Mother-Lakes.* And, lastly, the *Torrid Zone*, affirming *that only the temperate Zones wer inhabitable.* (8) He saith p 234. *If by* Waters above the Firmament, *nothing be understood, but* Clouds, and the midle Region of the Air, as it is at present; *me thinks, it was no such eminent and remarkable thing, as to deserve a particular commemoration*

memoration by Moſes, *in his ſix days work.* To which he might have added, *or by the Spirit of God*, who inſpired his Commemoration. Therefore, *he would have underſtood by them, only*, his forementioned, *Cloud of Vapors*, the midle Region having no other ſort of *Meteors*, which yet might have been in the firſt Region.

But as to the firſt expreſſion, concerning *Moſes* his *Commemoration.* I would gladly know then, what Mr. B. would ſay of, *Gen.* 3 7. *And they ſewed fig-leaves together, and made themſelves aprons.* v. 21. *The Lord God made Coats of Skins and cloathed them.* Or, of *Deut.* 23. 13. *And thou ſhalt have a padle upon thy weapon, and ſhalt turn back, and cover that which cometh from thee.* I inſtance many more ſuch like places (9) Then I mention his words concerning the *Rivers of Paradiſe, which* (ſaith he) *aroſe from a River, or kinde of lake.* But *Moſes* calleth it only *a River*: Gen. 2. 10. *Which went out of Eden, to water the Garden, and from thence it was parted into four heads.* Therefore we muſt not look upon *River* and *Lake*, as identicall; the firſt having conſtantly a known *Inlet*, and *Outlet* alſo. Whereas *Lakes* have ſeldom a known *Inlet*, but, moſt commonly, a known *Outlet*, and that ordinarly, upon the ſurface of the Earth. And ſeeing in *Pſ.* 84. 6. I read firſt of *making a Well in the Valley of Baca*, and then of *the Rains filling the Pools*, I muſt believe that there were naturall *Wells*, or *Springs* (before there were *Mother-lakes* or *Pools*) which could not be, in Mr. B's antediluvian Earth, whoſe *Waters* were either ſhut up within the *Shell* of the *Earth*, or did run only upon its ſmooth ſuperfice. But according to our Hypotheſis, the *Water* was frequently running out of naturall *Springs* (the originals of *Rivers*) as now (according to *Iob.* 28. 10. and *Habak.* 3. 9) or could be reached, by a litle digging, to make *Pitt-Wells* (which were impoſſible to be made in the antediluvian Earth, without digging through the Shell of the Earth, 700 miles thick) ſeing the Water had conſtanrly ſubterraneall paſſages, in which it did, and now doth circulate, as the *Whey* is mixed with the *Crud*, tho a litle broken (as was ſaid) and as the Blood of Man circulateth, through all his body.

Moreover Mr. B's. Theory containeth only two waves, by which God could, before the Deluge, *turn the Wilderneſs into a ſtanding Water, and dry ground, into Water Springs.* Pſ. 107. 35. viz. (1.) His conſtant *Cloud of Vapors, falling down in conſtant Rain, about the Poles, converting that ground into Mother-lakes.* (2.) His *Fall of the Earth into the Abyſs* Yet there is no mention of them in the Scripture; but of another moſt extraordinary way. viz by *Fire from Heaven.* (Gen. 19. 24) whereby *Sodom* and *Gomorah*, and the Countrey, about them (then) called the *Valley of Siddim*, and now the *Salt Sea* (Gen. 14. 3.) and the *Dead Sea* and the *Lake Aſphaltite*, were turned into Water.

Likewiſe I do admire, that Mr. B. hath not alledged, that ſome of *the Antediluvian Earth*, which was covered with his *Mother-lakes*, and *Rivers*, iſſuing from them, was converted into dry ground, by the Earths fall. And that to that was the Alluſion, in *Pſ.* 107. 35. beforementioned. Which tho he had done, I have more reaſon to referr it, to 1. *Kings* 17. 1. (And *Ch* 18. 1, 45.) *When it rained not on the Earth, by the ſpace of three years, and ſix moneths.* (James 5. 17.) Which occaſioned *the Brook to dry up.* v. 7. At which time alſo, it is probable, that the ſpringing of water out of the Earth, was alſo miraculouſly reſtrained. As I alſo, probably conjecture, *Iſaiah* (35. 6. *In the Wilderneſs ſhall waters break out, and ſtreams in the deſert.* And 41. 18. *I will open Rivers in high places, and fountains in the midſt of the valleyes,* &c.) doth allude unto, *Numb.* 20. 11. *And* Moſes *ſmote the Rock twice, with his rod, and the water came out aboundantly.* Springs being ſcarce in the Eaſt Countrey, as is proved, *Gen.* 26. 15. *Iudges* 1. 15. for which *Phœnomenon* (and the horrid, and almoſt incredible eruption of *Ætna*, in *Mar*: 1669. Deſtroying much of the Countrey about) if He would give ſolid Reaſons, he would much gratify all Philoſophers.

Laſtly, I admire that Mr. B. did not alledge, that the *Prophet* alludeth to his *Mother-lakes* and *Rivers*, *Iſ.* 33. 21. *There the Lord will be unto us as a place of broad Rivers, and Streams, wherein ſhall go no Galley with Oars, neither ſhall gallant ſhip paſs thereby.* I have 8 more Conſiderations, concerning his *Mother-lakes*, and the *Garden of Eden*, in that Chapter.

Our 4 *Chap*: is concerning Mr. B's Opinion of *the Rain-bow*, which *He* expreſly *denyeth*. Pag. 233. *Ever to have been in the Antediluvian Heavens.* Which he inferreth from *Moſes* his words. *Gen.* 9. 13. *I do ſet my Bow in the Cloud, and it ſhall be for a token of a Covenant* &c. viz. after the *Flood*. Concerning which I ſay. (1.) I cannot enough admire this inference, made by Him, who will not endure others to inferr from *Gen.* 7. 19. (*And all the high Hills that were under Heaven were covered* viz. in the time of the *Deluge*) that there were *Hills* and *Mountains*, before the *Deluge*. To which it will be no ſatiſfactory anſwer to ſay, that the firſt, *were*, is not in the Originall. For, then the words might have been tranſlated, *which are under Heaven*, as we ſaid the like before, concerning the *Gold of Havilah*.

But I have proved (1.) That there behooved to be a conſtant *Rainbow*, in his *Conſtant Cloud*. (2.) That there was a *Rainbow* as now; from the conſideration of the *Clouds*, then, as now, (which we have alſo proved to have been before the Flood) and from *Gen.* 8. 22. *While the Earth remaineth, Seed time and Harveſt, Cold and Heat, Summer and Winter, Day and Night ſhall not ceaſe.* Of which words he writeth. *Pa.* 179. 180. *They are ſo lax, that they may be underſtood, either*

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of a new course of Nature, then instituted; or of an old One, restored. But he should have shewed, (1.) Why he will not allow them to be understood of an old one, restored, nor infer from them, the preexistence (to the Deluge) of *Summer* and *Winter*, alsewell as of *Day* and *Night*. Upon all which things mentioned in that *verse*, I look as upon Signs of Gods Covenant; alsewell as the *Rainbow*; upon which God did pitch, more particularly, than upon any of the rest, because more Signall like, and which used to be seen (as now) at all times of the year, but during the whole year of the Deluge, in which it was not seen at all: because the whole Air was constantly (till the Deluge was considerably decreased) overclouded (as 1. *Kings* 18. 45. *The Heaven was black with Clouds*, and *Is.* 50. 3. *I cloath the Heavens with blackness, and I make Sackcloth their Covering*) in which caice, the *Rainbow*, is not now seen. As also, because forgetfull and unbelieving Men, have need of a frequent Remembrancer, which the *Rainbow's* appearing is, more than *Seed-Time*, and *Harvest*, *Summer* and *Winter*, appearing but once a year.

Then, in his Theory, I much desiderat a Reason, why there was no *Rainbow*; which I do thus. According to his Hypothesis, the *Abyss* was within the Shell of the Earth, till the Deluge; but according to mine, it surrounded the whole Earth, untill the third day of the Creation; at which time, it, was put aside into one place. *Gen.* 1. 9. So that the *Vapours* ascending from the *Sea* and *Earth* (according to either of these Hypotheses) possibly could not reflect the Rayes of the Sun, so as to make the *Rainbow* so well, before the Deluge, as after the Earths being steeped 12 Moneths in the Water, at the Deluge, when the Water and Earth, did act, and re-act, upon one another. But I believe the *Rainbows* precxisting the Deluge.

So Mr. B. may either receive this our Opinion, or add to his own Theory, that cause of the *Rainbow's* not appearing, before the Deluge. There are severall other things in our *Chap.* 4, which I will not mention here.

In *Ch.* 5. I consider his words concerning *Paradise*, which he *denyeth to have been in this present Earth, because of its form, site, and Air*, and affirmeth *it to have been in the Southern hemisphere, of the Antediluvian Earth.* For which he citeth *Heathen Philosophers*, and *Poets*, and then *Christian Fathers*, affirming the same; and he *accuseth some of temerity, for contesting for its Seat in one spot of ground, and others in another.* And I have proved, that, according to his Hypothesis, he should have set it at one of the *Poles.* Because of the *perpetuall Light*, which is a property of the *Heavenly Paradise.* But *Carion* hath writ best of all, in his *Chronicle* p 130. *Ejici ex Paradiso (qui significat locum terræ meliorem, & talem hominum statum, in quo sine peccato & sine morte vixissent) est, ex meliori statu ejici, & quidem habere*

habere omnia elementa minus fœlicia. Which words are moſt conform to *Gen.* 3. 17. &c.

He alſo homologateth *Tertullians* affirming, the *Torrid Zone* to be meant by the *Flamming Sword.* Gen. 3. 24. *Which was on the Eaſt of Eden, and turned every way.* Which Opinion of his cannot be true; ſeing the *Torrid Zone*, was immoveable, and only upon the North-ſide of his *Paradiſe.* Which I endeavour to prove, to have been of ſo large an extent, as to comprehend the place where *Ieruſalem* was built.

Then he affirmeth, *God to have tranſported* Adam *out of the Southern Hemiſphere, through, or over* (which he doth not determine) *the Torrid impaſſible Zone, after he had laid the foundation of a World into it, unto the Northern Hemiſphere.* Having forgot to tranſport his *Wife*, with him, to lay the foundation of another World in it.

But if there was any ſuch tranſportation, he might have alledged it to have been of *Gain*; and aſcribed it to the *Devill* (who was permitted to tranſport our Saviour two ſeverall times. *Matth.* 4. 5, 8) Seing he was a wicked Man, *who went out from the preſence of the Lord, and dwelt in the Land of Nod.* Gen. 4. 16. and was ſo affrighted, as v. 13. 14.

He there alſo argueth, againſt *the Earths being made at firſt, into Continents*; from *the improbabilitie of peopling them, without Ships* &c. As if God could not have tranſported, over the *Sea*, alſewell as over the *Torrid Zone*; and affirmeth, that *when the Earth did break into ſeverall Continents, there were ſome people preſerved in every Continent.* Then *Moſes* hath miſinformed us. *Gen.* 7. 18. 19. *And the waters prevailed exceedingly upon the Earth, and all the high Hills that were under the whole Heaven, were covered.* v. 20. *Fifteen cubits upwards did the Waters prevail, and the Mountains were covered. And* v. 21. affirming, *all living to be deſtroyed.* Moreover, by writting ſo, He hath alſo contradicted his own words, *Book* 1. *p.* 9. *Not a Deluge that was Nationall only, or overrun ſome particular Countrey or Region --- but it overſpread the face of the whole Earth, from Pole to Pole, and that in ſuch exceſs, that the Floods overtopt the high Mountains.* By which words he acknowledgeth the preexiſtence of *Mountains*, ſeeing he did not add, *which were* in fieri.

I do alſo admire, *Dr. Stillingfleets* affirming, in his *Origines Sacræ P.* 558. &c. *Book* 3. *Ch.* 4. *The Flood was not univerſall, but it did only affect theſe parts of the Earth, which were inhabited by men.* Which is contrary to *Gen.* 7. 19, 20, 21. before cited. For, no doubt, there were *Animals*, where there were no *Men.* Elſe he muſt ſay, that the commiſſion given to the Earth, *to bring them forth.* Gen. 1. 24. Was reſtricted to *Eden*; which is moſt improbable. And it may be alſe rationally alledged, that *the darkneſs which was over all the Earth, untill the*

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ninth hour. Luk. 23. 4. was only at *Ierusalem*; for the conviction of the Crucifiers of our Savicur; yet *Dionisius Areopagita*, did see it in *Egypt*.

Likewise I prove, the possibility of wonderfully (though not miraculously) *peopling America*, whereof Mr. B. doubteth *P.* 272. *Till* Columbus *went thither.*

In *P.* 275. &c. He apologizeth, *for all Antiquities, not having rung of such a Primitive Earth, and World*, as he hath described; imputing it, to *the loss of the Books, writ in all Ages, and to the* Jews *want of antient Learning.* Which is contrary to *Dan.* 1. 4, 17, 20. And a, too manifest, Reflection upon *Moses*, and all *Antiquity*, seing he acknowledgeth, *P.* 27. *You may trace the Deluge, quite round the Globe, in prophane History, every one telling a Tale of it, some one way and some another, that they thought all mankind destroyed, by that Deluge.* But none of them hath His Tale, of *the shell of the Earth's breaking all into pieces.*

In *Ch.* 6. I notice his *Advice to those who may object against his Theory, especially that they would not make excursions, upon things accidentiall, or collaterall.* Whereof he hath many, in his *Theory*; as his story *of the Library of* Alexandria *wherein were* 200000 *Volums, and that* Demetrius Phalerius *hoped to make them up* 500000; *and* Aminianus Marcellinus, &c. *report them to have increased to* 700000. But these Books have been like to *Almanacks* for bulk, and *King Edgars* fleet of War-ships. viz. 3600, mentioned by *Mr. Clerk* in his *Persecution of the Church of England.*

In *Ch.* 7. I mention severall of his Expressions, concerning *the Stars.*

As 1. That *they are inhabited, as this Earth is.* At the writting of which he did not remember, nor imitat, 1. *Iohn* 1. 3. *That which we have seen and heard, declare we unto you.*

2. That, *it is probable, the whole Universe, consisted only, of such globs of liquid Fire* (as the *Planets*, and our *Sun*) *with spheres about them, of pure light and Æther*: I cannot believe this, seing *Moses* said. *Gen.* 1. 2. *Darkness was upon the face of the Depth.* V. 3. *And God said let there be light in the Firmament of Heaven* &c. I have writ severall things concerning these words, concluding with a Regrate, that he should have writ them so seriously, and not in a *Romantick* way, as did the Author of the ΣΕΛΗΝΑΡΧΙΑ. Or, *The Government of the World in the Moon*: wherein the Author affirmeth, *that, when the Inhabitants thereof, do shoot Larks, they fall down compleatly roasted.*

3. *The tenth of the Stars which we see, are not really usefull to Man, they are in a bad order, being carelesly sown in Heaven, like seed by handfulls, and not by a skillfull hand neither.* As in his *P.* 313.

Concerning these Expressions I must say, that they call to my remembrance (*Ps.* 73. 3.) *the foolish*, (v. 6.) *whom pride compasseth*

about

about (v. 8.) *who are corrupt, and speak wickedly, and loftily,* (v. 9.) *seting their mouth against the Heavens.* And He hath forgot what *David* said *Pſ.* 8. v. 2. Reckoning himſelf amongſt *Babes and Sucklings, out of whoſe mouth God hath ordained ſtrength* (which our Saviour calleth. *Matt.* 21. 16 *A perfecting of praiſe*) v. 3. *When I conſider thy Heavens*, &c. he is humbled ſaying v. 4. *What is Man that thou art mindfull of him* &c. And then he admireth and commendeth them. *Pſ.* 19. 1. *The Heavens declair the Glory of God* &c. to v. 7. But Mr. B. hath in thoſe words of his, much undervalued them, which is not becoming a *Chriſtian Philoſopher.*

4. *Earths are but the dirt and ſcum of the Creation; and all things were pure, as they came at firſt, out of the hands of God.* Concerning theſe words I ſay. (1.) That the *Earth* which we inhabit, came out of the hands of God at firſt, alſewell as the reſt of the Creatures. (2.) God formed *Man* out of a part of it. *Gen.* 2. 7. To be a *Temple for the Holy Ghoſt.* 1. *Cor.* 6. 19. And 2. *Cor.* 4. 7. *We have this Treaſure, in Earthern Veſſells.* (3.) The *Scum* of any *Concret*, is, commonly lookt upon, as very uſeleſs; and its therefore, at the depuration of it, (as of *Honey*) or its compoſition (as of a *Syrup*) thrown away, as to any good, or conſiderable uſe.

But this cannot be ſaid of the *Earth.* (1.) Becauſe of the forementioned two firſt Reaſons. (2.) It is the Theater, upon which God hath acted, all the excellent Scens of his Providence, amongſt, and towards Men.

Therefore he ſhould have rather called the *Devil* and his *Angels* (Matt. 25. 41.) *The ſcum of the Creation.* Becauſe immediatly after finiſhing of it, they were thrown out of Heaven, which we may (with all due reverence) call, the Surface of the moſt pleaſant Creation. And then, their chief uſe became, the tempting of Men, to commit filthy Sins. As the chief uſe of the *Scum* of the moſt pleaſant *Honey*, and *Suggar*, is only to make *Suppoſitories*, for the expelling of Mans filthy Excrements.

This Opinion is confirmed by *Ezek* 24. 6. — *Wo to the bloody City, to the pot whoſe ſcum is therein, whoſe ſcum is not gone out of it.* v. 12. *And her great ſcum went not out of her, her ſcum ſhall be in the Fire.* As the *Devils* ſhall be, to all eternity. *Matt.* 25. 41. Mr B. ought not to reject this Opinjon, when he remembreth his *Unctuous ſcum of the Water, which detained the terrestriall particles, which made his Shell of Earth*, which was ſo paradiſiacall.

I would rather have expected .. that He would have called the *Earth* (which he deſigned, p. 155 *This dirty planet*) and *Man*, the *Sediment*, or *Lees* of the *Creation.* Becauſe, the *Tartar* (or *Eſſentiall Salt*) of *Wine*, tho (for a conſiderable time, no doubt, after the Creation) it was lookt upon,

upon, as a part of the *Lees*, and very uſeleſs. Yet after Ages did diſcover, that it containeth, a moſt uſefull *fixed Salt*, though fallen from its communion with the excellent and refreſhing *Spirit* of the *Wine*. To which when it is again aſſociat, by frequent *Cohobations*, in a convenient *Still*, ſet in a Furnace, it maketh an excellent Medicine. So, *Man*, after he had fallen from Communion with the *Infinit Spirit*, the *Creator* of the Univerſe, when he was reſtored to that Communion, by frequent Acts of Faith, in a contrite Heart, ſet in the afflicting Furnace of Repentance, he did become an Inſtrument, for reſiſting the *Devils* killing Temptations.

Moreover theſe two Expreſſions viz. *This dirty Planet* (yet Gods foot-ſtooll *Iſ. 66.* 1.) and *Earths are the Scum of the Creation*; ſeem to be contradictory, out of his mouth, for. (1.) He hath alledged *an inner ball of Earth, in the Centre.* (2.) *An exterior Shell of Earth*, which, only, he ſhould have called the *Scum*. But earthy parts, doe, ordinarly, ſubſide to the bottom of Fluids. And therefore he ſhould have alledged only one Earth (as all men have done, and doe) and received the *Ptolemaick* Hypotheſis, maintaining *the Earth to be the Centre of the Univerſe.* Seeing there are many Planets, and Stars, farther from the *Sun*, commonly believed to be the Centre.

P. 241. *Whether the Sun and the Moon would ſuffer any Eclipſes then* (viz. before the Deluge) *cannot well be determined; unleſs one knew, what the courſe of the Moon was at that time; or, whither ſhe was then come into our Neighbour-hood. Her preſence ſeems to have been leſs needfull, when there were no long winter-nights, nor the great Pool of the Sea, to move, or govern.*

Thus, by his forecited *dint of thinking*, he confeſſeth his Ignorance of Antediluvian *Eclipſes*, and of the *Moons* Courſe. And from this Ignorance, he too politively, inferreth. (1.) That the Moon *was not then in our Neighbour-hood.* (2.) *Then there were no long Winter nights* The Reaſon whereof he giveth, in *Book. 2. Ch. 3 viz. The direct poſition of the Earth, to the Sun, making a perpetuall Æquinox, or Spring*; which he hath alſe litle proved. (3.) *The Moons preſence, was then leſs needfull; ſhe not having the great Pool of the Sea, to move, or govern.*

But it is acknowledged by all Phyſicians, that the *Moon* hath a manifeſt influence upon, and government of the *Brain* of Man, moving it ſo, that at ſometimes it either filleth the capacity of the Scull, more than at other times, or maketh *Lunaticks*. Matt. 4. 24. Therefore he might, or ſhould, have allowed, to the *Moon*, ſome influence upon the *Water* of his *Abyſs* (which is no Scripturall expreſſion, eſpecially in our Tranſlation) included within his Ovall Shell of Earth. Or, he ſhould alſo have alledged, that the *Moon* did not move, or govern, the *Brain* of Man, before the Deluge. As alſo, that before Mans fall into Sin, the

Scull was one entire *Bone*, without *Sutures*, as the *Earth* was one intire *Shell*, before *all fleſh had corrupted his way*. Gen. 6. 12. Which occaſioned His breaking of the Earth into ſeverall Continents, and Iſlands.

And ſeeing I read of ſeverall Alterations, to be made, or put, upon the *Heavens*, before the Deſtruction of it at laſt, by Fire, as *Iſ.* 13. 10. &c. As alſo after the Conflagration, as *Iſ.* 65. 17 &c. And *Rev.* 21. 1. But of none that were to be put, or were put, upon the Heavens, before the Deluge, but of *the* 40 *days and nights rain*. (Gen. 7. 12.) Occaſioning, no doubt, a great darkneſs, I cannot believe, that the *Moon* did change its ſtation, or *Orb*, and came into another, nearer to the Earth.

Then let the Reader conſider, whether this doctrine of his (proceeding only from his *dint of thinking*) be more Philoſophicall, than what is dictat to us, by the God of *Nature*. Pſ. 89. 37. Where the *Moon*, only, is called *a faithfull witneſs*. And that to refute ſuch Doctrine, favouring ſo much of what *St. Peter* refuted. 2. *Ep.* 3. 5. *This they are willingly ignorant of*. For, He is there only writing of the *Earth*; of which ſome ſaid, v. 4. *All things continue as they were, from the beginning of the Creation*. Therefore He ſaith v. 6. *The world that then was, being overflowed with Water, periſhed*; i. e. the Inhabitants, and all living Creatures upon it. As *Gen.* 7. 21, 22, 23. Elſe he had not ſaid v. 5. *The Heavens were of old, and the Earth*. And v. 7. *The Heavens and the Earth, which are now*; but rather as *Iſ.* 65. 17. and 66. 22. *The new Heavens and the new Earth*, &c. but more eſpecially, as *Rev.* 21. 1. *A new Heaven, and a new Earth: for the firſt Heaven and the firſt Earth wer paſſed away* (viz. by Mr. B's *Cataſtrophes* in Heaven. and his *Fall of the Earth*) *and there was no more* Sea. From which laſt expreſſion I inferr, that there ever was, and will be a *Sea*, untill the laſt Conflagration. But Mr. B. hath alledged, that there was none viſible, before the fall of the Earth.

I muſt mention, *Gen.* 1. 14. *God ſaid, let there be lights in the Firmament of Heaven, to divide the day from the night, and let them be for Signs and for Seaſons*. v. 16. *And God made two great lights; the greater to rule the day, and the leſſer light, to rule the night*. Which was believed to be of everlaſting truth, ſince the Creation, by the *Pſalmiſt* 104 19. *He appointeth the Moon for Seaſons*; which Mr. B denyeth to have been, before the Deluge. But more eſpecially. *Pſ.* 89 35. *David*. v. 36. *His ſeed ſhall endure for ever, and his Throne, as the Sun before me*. v 37. *It ſhall be eſtabliſhed for ever as the Moon and as a faithfull witneſs in Heaven*. The paralel whereof is *Pſ* 72. 5, 6.

May not I rationally inferr, from theſe three Scriptures; that it is moſt improbable, that there was a new Station, or Motion, impoſed upon the

the *Moon*, since the Creation; but that, ever since it hath been a *faithfull witness in Heaven*, not only in relation to the *Day* and *Night*, but also to the *Seasons*. Which I think demonstrable, from *Ps.* 89. 36, 37. For (1.) Our *Saviour* is called, *the Son of David*. Matt. 22. 42. By Faith in whom the Antediluvian Believers were saved, as well as We; and so their Faith was established then, as ours is now. (2.) The *enduring of his seed for ever*, must needs commence, at *Adam*, and *Abel*. And therefore, (3.) The *establishing it as the Moon*, must be of alike old a date. Consequently, (4.) The *Moons establishing, to be a faithfull witness in Heaven*, must be of the oldest date. As the promise *Gen.* 3. 15. To *Adams Seed*, was before ever he knew his Wife *Eve*. Gen. 4. 1. And (5.) from hence I collect these Resemblances, or Analogies, betwixt the *Moon*, and the Church. (1.) The *Church* hath been ever in a moving condition, like the *Moon*. (2.) Sometimes very inconsiderable (not only in *Adams*, *Enochs*, and *Noahs* Families, before the Deluge, but also in *Abrahams*, *Iobs*, &c.) As is the *Moon*, soon after the Change. (3.) As the *Moon* doeth, Monethly, go through the 12 *Signs* of the *Zodiack*, so the *Church* hath passed through the ten *Persecutions* of the Heathen *Emperors*; wherein She met with *Arietine Batterings*; *Taurine Pushings*; *Ingeminated Hereticall Contagions*; *Cancerous Erosions*, by unjust *Subsidies*; *Leonine Cruelties*, &c. (4.) In all Ages, the *Church* hath suffered her *Eclipses*; not only by Persecutions, but also by Hereticall Contagions. Under the first of which the Church resembleth the *Moon*, Eclipsed, or darkned, by the interposition of the *Earth*, betwixt it and the *Sun*, Earthly minded Men darkning the same, by their Cruelties. Whereas, when under Hereticall darkness, She is like the darkned *Moon*, by reason of the *Suns* not illuminating its face, aspecting the Earth. (5.) The *Sufferings of the Saints* (mentioned Heb. 11. 35. &c.) are of twelve sorts; (and *Pauls* propper sufferings. 2. *Cor.* 6. 4, 5. and 12. 3. to v. 12. were far more.) As their *Faith* is also twelve times mentioned, v. 17. to 34. With the more numerous fruits thereof, especially in v. 34, 35, 38. I referr the enlarging upon those *Analogies*, unto learned *Divines*, who can doe it better than I.

Moreover, I cannot believe his forementioned *Catastrophes*, seing he doeth not proved them by the Writtings of any *Philosophers*, nor by *Scripture*, which hath mentioned severall Alterations, put upon (at least to Mans apprehension) the Courses of the *Sun* and *Moon*. (Josh. 10. 12, 13.) As their *standing still upon Gibeon and in the Valley of Aialon*, which was but for a very short time. And it is doubted, whether the *standing still* is to be literally understood of *Them*; or of the *Earth*. As it is doubted, whether the *Suns* (or rather the *Earths*) going back, was the occasion of *the shadows returning, ten degrees, upon the Sun-diall of* Achaz. Is. 38. 8. Or, if

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the *Shadow* was brought again, the *Sun* perſiſting in its diurnall motion about the *Earth*; or rather, the *Earth* continuing its diurnall motion, about the *Sun*.

Seing *Moſes* (Gen. 7. 11, 12, 17, 18, 19, 20, 24; and 8. 1, 3, 5, 7, 8, 11, 13, 14) attributeth *Motion*, only to the *Water*, and not unto the *Earth*, I cannot ſufficiently admire, that ſo learned a *Philoſopher*, did not argue, for the *Fall of the Earth*, as the learned *Aſtronomers* doe, for the *Suns* perpetuall *Quieſcence*, in the *Centre* of the *Univerſe*; tho contrary to the literall expreſſion of *David*. Pſ. 19. 1. *The Heavens*; v. 4. *In them hath he ſet a Tabernacle for the Sun* (out of which it was never to go) as God ordered, the *Tables* of the *Law* (v. 8 *The Commandement of the Lord is pure, enlightning the eyes*) to be put into the *Ark*. Deut. 10. 2, 5. to remain in the *Tabernacle*. Exod. 40. 2. 3. which was pitched in the midle of the twelve Tribes, *Numb.* 2. 17. (As the Sun is in the midle of the twelve Signes of the Zodiack.) v. 5. *Which is as a Bridegroom, coming out of his Chamber, and rejoyceth as a ſtrong man to run a race*. Which few learned Men take literally; more than what our Saviour ſaid. *Matt.* 13. 31, 32. Muſtard Seed, *which indeed is the leaſt of all ſeeds*. Viz. ordinarly uſed in the *Kitchen*.

In the 8 *Ch.* I prove more expreſly, that the *Holy Scriptures*, are the beſt, ſureſt and fulleſt ſtore-houſe of the *Miſteries* of *Nature*, and *Providence*. In which I mention Mr. B's words. P. 287. *I make no queſtion, but the State, both of the old World, and of that which is to come, is exhibited to us, in Scripture* &c. And P. 288. Moſes's Coſmapeia *is delivered by him, as a Law-giver, not as a Philoſopher*. But He ſeems to lay more ſtreſs on the loſt *Library* of *Alexandria*, than upon the *Scripture* (as to Naturall things) which hath been ſo miraculouſly preſerved, in all Ages. For he writeth, in P. 276. *We have ſome Hiſtory and Chronologie of the Primitive World, preſerved by* Moſes, *but it is the Philoſophy of it, that is loſt*. Mr. B. doth thus (as a Philoſopher) evade what our Saviour ſaid to the *Iews*. Iohn 5. 45. --- *There is one that accuſeth you, even* Moſes, *who* (Hebr. 3. 5.) *was faithfull in all his houſe, as a ſervant; for a teſtimonie of thoſe things which were to be ſpoken after*; not only by the *Prophets* and *Apoſtles*. but alſo by *Philoſophers* writing according to them. Yet I may ſay to Mr. B. (*mutatis mutandis*) as *Iohn* 5. 47. *If ye believe not his writings* (in which there is not one word of the Fall of the Earth) *how ſhall ye believe* St. Peters *words*, in which there is alſe litle mention of it. And ſeing Chriſt ſaid. *Luk.* 16. 31. *If they hear not Moſes and the Prophets, neither will they be perſwaded, though one roſe from the Dead*. Therefore, I cannot believe Mr. B. who hath imitat. *Numb.* 12. 1. Miriam *and* Aaron *ſpake againſt* Moſes. v. 2. *And they ſaid, hath the*

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Lord indeed only ſpoken by Moſes, *hath he not ſpoken alſo by us.* Which he had not done, if he had believed, that the Scripture containeth many Expreſſions, for our Inſtruction, as to Naturalls; or remembred *Pſ.* 111. 2. *The works of the Lord are great, ſought out of all them that have pleaſure therein*; and there are but few who have that Gift beſtowed on them. As it was only *Daniel* (9. 2.) *Who underſtood by Books* (viz. *Ieremiahs* Propheſies) *the number of the years, concerning the ſeventy years deſolations of Ieruſalem.* And our Saviour ſaid to his Apoſtles. *Acts.* 1. 7. *It is not for you to know the times, or the Seaſons*; which he keept up from them all, ſave *Iohn*, who wrote the *Revelation.* In which are many *Miſteries* not yet diſcovered by *Divines.* And, what knoweth Mr. B. but that *Philoſophers* have been ſhort coming, in diſcovering the *Philoſophy* of the *Earth*, out of *Moſes* and the *Prophets*; which may appear a litle from this *Eſſay*; and, I wiſh may be demonſtrat, by the Writings of ſome, who may out do all other *Philoſophers.* As *Dr. Io: Smith* (in his *Pourtract of Old-Age*) hath outſtript all, who wrote upon the firſt ſix verſes, of *Eccleſ.* 12. The paralel whereof is, *Mr. Iurieu*, his Writings, upon the *Propheſies*, and the *Revelation.* But it is very improbable, that if there had been ſuch a prodigious *Fall of the Earth*, *Moſes* would have omitted it, and told *the bigneſs, faſhion* &c. of the *Ark.* And *that* Nimrod *was a mighty hunter before the Lord.* Gen. 10. 9. Which tend leſs to edification. Moreover, its moſt probable, that *Iob* (whom I have proved to have lived in the ſecond Age, after the *Flood*) would have heard of that prodigious Fall, and mentioned it; ſeing he hath ſpoken ſo well of Gods dealings with Men, and of Naturall Things; eſpecially in *Ch.* 38. In which God himſelf is the only Speaker; beginning at the very *Creation.* V. 4. And proceeding to ihe *Deluge* (as was ſaid) which ſeems to be a ſhort *Syſtem* of both; concerning which many (if not all) of the other Pen-men of the Scripture, have ſeverall Expreſſions, by way of *Alluſion*, at leaſt; as is evident from the premiſſes of this Piece. So that the Scripture may be to *Philoſophers* (who may perceive the two firſt Ch. of Geneſ. to be a Syſtem of the Creation; as Ch. 6. 7 8. Are of the Deluge) as it is to *Divines*, who find it ſtored (tho not in a ſyſtematicall method) with variety of Expreſſions, relating to the *Decalogue* (the only methodized Rule of our Obedience) and *The Lords Prayer*, the Rule of Ours. Out of which Books the *Apoſtles* did collect, what we are to believe, and methodized it in *The Creed.*

Therefore I muſt believe, that in the Field of the Scripture, is not only the *Golden Treaſure* of *Theology*, but alſo the *Silver* of *Naturall Philoſophy*; and the *Brats*, *Iron*, &c. of other Arts. Many of them being mentioned in Scripture; which I hope to prove concerning the Art of the

the *Apothetary*, in particular. Likewiſe, *Numb.* 31. 22. All the *Metals* are mentioned; and their Purification by *Alchymie*, v. 23. Not only by Liquation, *going through the Fire*, but alſo by *the Water of ſeparation*; viz. either *Aqua Fortis*, or *Aqua Regia*, or ſuch like, &c. And that every Scribe who will be inſtructed by it, may become like unto *a Houſeholder, which bringeth out of his Treaſure, things new and Old.* Matth. 13. 52. viz. Philoſophicall alſo; when ſeriouſly inquired after, to excite love to, and adoration of the God of Nature, and Arts. As we are exhorted. 1. *Cor.* 10. 31. *Whether ye eat or drink*, &c. Which is only the ſpiritualizing of *Naturall Philoſophy*, and *Arts* (ſeing *Iames* 1. 17. *Every good gift cometh down from the father of lights*) teaching how *all Gods works do praiſe him.* Which the Reverend *Mr. Will: Colvill*, hath well done, in his *Ethica Chriſtiana*; and *Io: Flavell*, in his *Huſbandry*, and *Navigation ſpiritualized*; and *Io: Bunyan*, in his *Pilgrims progreſs*, which may be called *Pilgrimage ſpiritualized.* And I remember that the honorable and learned *Robert Boyle*, in his *Experimentall Philoſophy*, hath a learned diſcourſe, apologizing for the ſtudying of *Naturall Philoſophy*; againſt ſome, who alledged, *that it did excite ſome Men, to the neglecting of the God of Nature.* Alſo *Henry Atherton. M. D.* hath writ, to the ſame purpoſe, in his *Chriſtian Phyſician.* I ſay that all men may be excited to the forementioned duty. By *Pſ.* 119. 27. *Make me to underſtand the way of thy Preceepts, ſo ſhall I talk of thy wondrous Works*; whereto *Sea-men*, are particularly exhorted. *Pſ.* 107 23, 24 &c. There being ſeverall *Sea-Voyages* related in Scripture, eſpecially *Noahs*, by *Moſes*; *Ionahs* by himſelf, and *St. Pauls.* Acts. 27.

To deny theſe things were to derogat from the perfection of the Scripture (*furniſhing unto all good Works.* 2. Tim. 3 17.) And to deny unto it, what we find in ſeverall *Concrets* (without which, poſſibly the Creation might have been perfect enough) one whereof I ſhall mention: viz. *Antimony*, which hath not only a *Vomitive* Quality; but alſo a *purgative* and likewiſe a *Diaphoretick*; all three evacuating noxious humours, for one end; viz. the reſtoring of impared *Health.* As I believe the *Scripture* teacheth, not only *Theology* but alſo *Naturall Philoſophy* &c, for excitcing Men, to love and adore God (which is the chief end of *Theology*) for *his wonderfull works.* Pſ. 107. 8, 15, 21, 31. Moreover, to deny this to the Scripture, were to provock Men to *ſacrifice to their own Net, and burn incenſe to their own drag.* Habak. 1 16. viz. Mr B's *dint of thinking*, before mentioned. For I think that the Knowledge of *Naturall Philoſophy*, is but a Reſurrection out of the Sleep, or Death, of Ignorance, of the Works of God; and to think it ſtrange that the Scripture ſhould be inſtrumentall thereto, deſerveth what *Paul* ſaid to *Agrippa.* Acts 26. 8.

Why

Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead? Naturall men, being uncapable to receive the things of the Spirit of God becauſe they are ſpiritually diſcerned. 1. *Cor.* 2. 14. *But he that is ſpirituall judgeth* (or diſcerneth) *all things.* v. 15. viz. *Philoſophicall* alſo, revealed in the Scripture, being inlightned by the *Sun of Righteouſneſs*; whereas the other is only, by the dark *Moon* of *Nature*.

To all which I may add, that *Auguſtin*, calling *the Scripture*, the *Epiſtle of God to the Creatures*, I think it improbable, that he hath therein only informed us, of what formally is *Theologicall*, but alſo of other things, which are materially ſuch, viz. Things relating to his Works of Creation and Providence. Therefore it is the ſureſt way, to walk, and believe, according to what is there revealed, concerning them; and not to Mr. B's, or our own, *dint of thinking*. Wherefore, whoſoever will not do ſo, but Philoſophize directly contrary to the Scripture, would conſider *Iſ.* 66. 3. *They have choſen their own wayes, and their Soul delighteth in their abominations.* V. 4. *I alſo will chooſe their deluſions* (or devices) *and bring their fears upon them* &c. *Heb.* 10 28. *He that deſpiſed Moſes Law, died without mercy.* And if *Tertullian* did check thoſe, *Qui Platonicum & Ariſtotelicum Chriſtianiſmum procudunt Chriſtianis*; what would he have ſaid of Chriſtians, Philoſophizing directly contrary to the Scripture. But our ingenious Countrey-man *Alexander Roſs* did better, in his *Virgilii Evangelizantis Chriſtiados*. Lib. 13. *In quibus omnia quæ de Domino noſtro* Ieſu Chriſto, *in utroque Teſtamento, vel dicta, vel prædicta ſunt, altiſona divina* Maronis *Tuba, ſuaviſſime decantantur.*

Then I add to what I ſaid before, of his affirming *the Stamina Metallorum* &c. What he writeth P. 244. *Metalls and Metallick Mineralls, are factitious, not Orignall Bodies, coevall with the Earth, but are made, in proceſs of Time* &c. *And that they were in the Inner Ball of the Earth, and could not be drawn through ſuch a Maſs of Water, on a ſudden, by the heat of the Sun.*

But I believe, that God did create ſome of every *Minerall* and *Metall*, in their perfection, alſewell as their *Stamina*. And ſay, that thoſe laſt words, make me to apprehend, that Mr. B. will not allow, to theſe *Stamina*, a *vegetative*, but that he thinketh them to have been endued with an *Animall life*, and been ſhaped like the *Golden-Mice*. 1. *Sam.* 6. 5. For, *Mice* will make way for themſelves, ſooner, through ruined Walls, than thoſe which ſtand intire; as his *Metallick Stamina* did, after the *Deluge* of, or upon, the ruined *Vault of the Earth*, as to be made into *currant money with the Merchand*. Gen. 23. 16. in *Abrahams* dayes. Likewiſe, I make it probable, that the Mineralls and Metalls, were, at firſt, placed near to the ſuperfice of the Earth, that they might be reached

by men, without much toil; and that from the cuſtom of loading *Ships*; Mr. B. comparing the *Earth*, to a *Ship*, as was ſaid. For, in time of *Pirracy*, the *Gold-Lace*, &c are not put in the Bottom, but near the Deck, under ſome groſſer Goods, leſt *Pirrats* ſhould reach them, in one or two houres pillaging. But Mr. B. is more carefull of his *Golden Stamina*, than the *Philiſtines* were, of their *Mice*, which they did not offer to put within *the Ark* (but only *in a Coffer by the ſide thereof* v. 8.) in which were *the two Tables of Teſtimony* (as *Exod.* 25. 16, 21. and 31. 18. compared together) *The Lawes of the Lord enlightening the eyes.* Pſ. 19. 8. As the forementioned *Sulphureous Matter*, in the Bowells of the Earth, doeth and will enlighten the bodily eyes, when it is inflamed.

Likewiſe I ſay, that this *Dream* of Mr. B's imaginary Earth, is not like to *Nebuchadnezzars*, *to whom God made known thereby.* Dan. 2. 28. For *the Image which he ſaw.* v. 31. *Its head was of fine Gold, his breaſt and his Arms of Silver, his belly and thighs of braſs.* v. 32. So that his upmoſt parts were the richeſt. Alſo I prove from *Deut.* 8. 7, 9. and 33. 15, 16. That *Moſes*, his Deſcription of *A good land*, is far different from our Authors, *Paradiſiacall Earth*, without *Hills*, *Metalls* &c. So that I may ſay to Mr. B. in relation to the Antediluvian Earth, concerning *Moſes*, as *Zech.* 7. 7. *Should ye not hear the words which the Lord hath cryed by the former Prophets, when Ieruſalem was inhabited* &c.

This I further writ: becauſe ſome are of Opinion (as was writ to me, by a *Divine*) that *Philoſophicall and Naturall Matters, were excentrick to the Scripture, and that it is not propper, either to prove or refute them by it.* But I am juſtified by Mr. B's practice; which, though it were not, I cannot but admire, that any man ſhould doubt of Gods teaching the knowledge of Naturall Things, in, or by, the Scripture (tho not directly, and primarily) ſeing therein, he deſireth us to learn Spirituall Duties, from the Naturall Actions, of (1.) Reaſonable Creatures. As *Matt.* 7. 9. *If his Son ask bread, will he give him a ſtone?* v. 10. *Or if he ask a fiſh, will he give him a Serpent.* Yea, God ſayeth concerning Himſelf, to the Church. *Iſ.* 49. 15. *Can a Woman forget her ſucking Child?* &c. *Yea they may forget, yet will I not forget Thee.* And *Pſ.* 23. 1, 2. (2.) Unreaſonable Creatures. As *Iſaiah* 1. 3 *The Ox knoweth his Owner* &c: *But Iſrael doth not know.* v. 4. *They have forſaken the Lord.* And *Ier.* 8. 7 And our Saviour ſaid to Ieruſalem. *Matt.* 23. 37. — *How often would I have gathered thy Children together, even as a Hen gathereth her chickens, under her wings.* (3.) Inanimat Creatures. *Matt.* 6. 28 *Why take ye thought for rayment? Conſider the Lillies of the Field* &c. v 30. *If God ſo cloath the graſs, ſhall he not much more cloath you.* The conſideration of theſe things, makes me reſolve, to be no *Papiſt* in *Philoſophy*; but to believe,

believe, what is revealed in Scripture, or deducible from it, rather than any *Traditions*, or *unwritten Verities*, or groundleſs *Inventions*, ſuch as Mr. B's *Hypotheſis* is, *abſtracting from all Tradition*. This I do, leſt I give occaſion to any to think, that I do not believe what *St. Paul ſaith* 2. *Tim.* 3, 16. *All Scripture is profitable for Inſtruction.* v. 17. *That the Man of God may be perfect, throughly furniſhed unto all good works.* As 1. *Tim.* 4. 8. *Godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come.*

He having denyed *Metalls* to the *Antediluvians*, addeth (*ibidem*) *and tho happier they.* I anſwer *the love of money being the root of all evill.* 1. *Tim.* 6. 10. and the Sinews of Warr, betwixt Man and Man, and alſo betwixt Man and his Maker. (*Iob.* 36. 19. *Will he eſteem thy riches, no not Gold, nor all the Forces of ſtrength*) I am confident, that the aboundance of Money (called *thick clay* Habbak 2. 6) amongſt the Antediluvians, was the occaſion of their Luxury &c. *The Rich and full* being moſt ready *to deny God.* Prov. 30. 8, 9.

Then I ſay, *Bread* being *the ſtaffe of Mans life Exek.* 4. 16. and 5. 16. There could be none, or but litle of it, becauſe of the want of Metallick Inſtruments to make *Milnes*; whereof there could be none going by *Water*, ſeing the primævall Earth, had no conſiderable deſcent; neither by *Wind*, becauſe no *Violent Meteors*, in that moſt ſerene Air, as was ſaid by Mr. B.

Laſtly, I have proved, the improbability of his *Fall of the Earth*, becauſe its none of thoſe *Wondrous things*; mentioned by any of the Pen-Men of the Scripture; many of whoſe Expreſſions I mention; and conclude with *Iob.* 42. 2. *I know that thou canſt do every thing.* v. 3. *Who is he that hideth Councill without Knowledge? Therfore have I uttered that I underſtood not, things too wonderfull for me, which I knew not.* Which words Mr. B. ſhould ſeriouſly conſider; when he remembreth, how perremptorly, he hath deſcribed the manner of the Earths formation, tho not a witneſs to it, nor knowing half ſo much of it, as did Solomon, of *the* (Prov. 30 18, 19.) *three things which were too wonderfull for him, yea, four which he knew not*, eſpecially the fourth; as alſo *Iob.* 40. v. 2. *He that reproveth God let him anſwer it.*

In *Ch.* 9. I give a ſhort account, of a *Diſcourſe concerning a new World, and another Planet, in two Books*, London *Printed* 1640. not mentioned by Mr. B. and out of which I alledge, he hath borrowed ſeverall things.

In *Ch.* 10. By way of Concluſion, I give a ſhort account of the *B^p of Herefords* moſt excellent *Animadverſions, upon Mr. B's Theory.* The Old and Reverend Biſhop, in his Preface, (1) drolleth Mr. B. *as a Man newly arrived from the World in the Moon, teaching Moonish Inventions* (2.) He accuſeth Him of *very ill Principles, contrary to the Religion We profeſs, having clocked them, under his Theory.* In

In the last place, I cannot but much commend, Mr. B's Learning and Ingeniosity, as *St. John did*, *the Angel of the Church of Ephesus.* Rev. 2. 1, 2. Yet I must add, as v. 4. *Nevertheless I have somewhat against Him*; who hath offered *strange Doctrine*, too like to the *strange Incense.* (Exod. 30. 9.) And *strange Fire.* (Levit. 10. 1.) Whereby he hath giv'n too much occasion to regrate (as *Ps.* 119. 126.) his having *made void Gods Law.* And (2. *Sam.* 12. 14.) *By this deed, he hath giv'n great occasion to the Enemies of the Scripture, to blaspheme*; which is evident from the following Expressions, which I have here set down together.

As (1.) *Those men did not write as Philosophers, but as Prophets. It was below the dignity of those Sacred Penmen, or, of the Spirit of God that directed them, to show the causes of this disruption of the Earth.*

(2.) Moses *did not write as a Philosopher, but as a Lawgiver.* And *We have some History, and Chronology, of the Primitive World, preserved by* Moses, *'tis the Philosophy of it, that hath been lost in a great measure.*

(3.) The flamming Sword (*Gen.* 3. 24) *was the* Torrid Zone.

(4.) *The Fountains of the great Depth, were not broken up, till after the fourty dayes and nights rain.* Which is contrary to *Gen* 7. 11, 12, 13.

(5.) Sodom *and* Gomorrah, *were destroyed by an Earth-quake.*

(6.) *There were no* Metals *in the Antediluvian Earth.*

(7.) *Mountains are placed in no order, that can respect either beauty or use. They do not consist of any proportion of parts, that is referable to any design, or hath the least footsteps of Art and Councill, but are the signs of a ruined Earth.*

(8.) His Theory was *drawn by a threed of Reason, and the Laws of Nature, abstractly from all Antiquity, by mere dint of Thinking, &c.*

(9.) *The tenth of the* Stars, *which we see, are not really usefull to Man. They are in a bad order, being carelesly sown in Heaven, like seed, by handfulls, and not by a skilfull hand neither.*

(10.) *God set the Rocky shoars, for a bound to the Sea.* Tho I read, *Jer.* 5. 22. *He placed the sand for the bound of the Sea*; which I believe to relate to the Creation, before the Petrification.

(11.) He alledgeth, that the Moon hath not been *A faithfull Witness in Heaven*, ever since the Creation.

Concerning these Expressions I must add, that *David* having said. *Ps.* 69. 9. *The Zeal of thine house, hath eaten me up, and the reproaches of them that reproached thee, are fallen upon me.* I humbly presume to say so of my self, in relation to Gods Word and Works. Desiring the Reader seriously to consider, whether or not those, and many other of this Authors Expressions, in his new *Theory*, doe give just reason to all Christians, *to be alarum'd, as if all Religion was falling about our Ears.* As he wrote in his *Preface.* For, I think, there is a great Analogie betwixt the whole

whole *Scripture*, and the *ten Commandments*, of which St. James said, *Ch.* 2. 10. *Whosoever shall keep the whole Law and yet offend in one point, he is guilty of all.* To which I may add. *Prov.* 30. 6. And *Rev.* 22. 18, 19. Concerning *adding to*, and *taking away from the Scripture*. And if he hath not directly contradicted the Scripture, and undervalued both Heaven and Earth, in those Expressions, I am very far mistaken, in alledging so, of one, who hath writ, as if he were *the only man*, who had discovered, the true *Philosophy* of the Earth, and *with whom that sort of Wisdom shall die*. Iob. 12. 2. But (v. 3.) *Who knoweth not such things as these.* If Liberty were taken to writ, every wilde Fancy, contraty to the Scripture, and the received Opinion, of all sober Christians. Who can not but nauseat his *Mundan Egg*, whose out-side, he hath rosted at the Sun; and boiled its inside, upon the Water. &c. By which he hath outdone *the Spies*, *who* (Numb. 13 32.) *brought up an evill report, of the Land which they had searched.* And he having thrown the half of the Antediluvian habitable Earth, into the Abyss, he hath said of, or done to, that Work of God. As (2. *Sam.* 10. 4.) Hanun *took* Davids *Servants, and shaved off one half of their beards, and cut off their garments in the midle, even to their buttocks, and sent them away.*

Finally I may say of his alledged *Catastrophes* upon the Earth, and the rest of the Planets. As *Ioel* 1. 2. *Hear this ye Old Men, and give Ear all ye Inhabitants of the Land, hath this been done in your dayes, or even in the dayes of your fathers.* For, v. 3. (*Tell ye your Children of it, and let your Children tell their Children, and their Children another generation*) was never said of them, as he confesseth; having wrought them out, by his own *mere dint of Thinking.*

FINIS.

APPENDIX

By way of Animadverſions, upon ſome of Mr. B's Expreſſions, in anſwer to *Mr. Eraſmus Warren*, his *Exceptions, againſt the Theory of the Earth.*

I Had writ the Premiſſes, before *November* 1690. The day in which I did firſt ſee the *Exceptions*, and Mr. B's *Anſwere* to them. Concerning which I ſay.

Firſt I muſt begin with what I find, in *Pag.* 84. *Scripture never undertook, nor was ever deſign'd to teach us Philoſophy. Whatſoever the light of Nature can teach, and comprehend, is improperly the ſubject of Revelation. Some men, out of love to their own eaſe, and in defence of their ignorance, are not only for a Scripture Divinity* (but where is there another, that is truer?) *but alſo for a Scripture Philoſophy. 'Tis a cheap and compendious way, and ſaves them the trouble of further ſtudy, and examination.*

From theſe words I inſer. (1.) Then it was improper for *Moſes* to reveal unto us any thing concerning the formation of the Earth; ſeing Mr. B hath, by his light of Nature, *abſtracting from all Antiquity* (as is before cited. *P.* 2.) deſcribed it, far otherwayes, than *Moſes* hath done; alſo contradicting Him, and ſeverall other Penmen of the Scripture. As (1.) *Moſes* hath informed us. *Gen.* 19. 24, 25. That *Sodom*, &c. *Were deſtroyed by Fire from Heaven.* But Mr. B, in his Theory, *P.* 73. 120. affirmeth, that *it was by an Earthquake.* So that I have more reaſon to ſay of him, than the *Jews* had, to ſay of *St. Paul. Acts* 21. 21. *Thou teacheſt all the Jews, which are among the* Gentiles, *to forſake* Moſes. (2.) He writeth, *The tenth of the Stars, which we ſee, are really not uſefull for Man* &c. But they are a part of the *Book of the Creatures*, which God hath given us (alſo well as the *Scripture*) for our Inſtruction.

I know no Apology can be made for theſe (and many other) contradictions of the Scripture, but what I heard a *Divine* once did, concerning ſome Expreſſion of *St. Pauls*, viz. *I reverence his Judgement, tho I be not of his Opinion.*

(2.) Then

(2.) Then it was improper for God, to reveal upon *Mount Sinai*, (Exod. 20.) his *Law*, and to *writ it upon the Tables of Stone*. Exod. 31. 18. Seing *Rom.* 2. 14. *The Gentiles which have not the Law, doe, by nature, the things contained in the Law, theſe having not the Law, are a Law unto themſelves.* And the ſame Apoſtle, *Rom.* 1. 20, 21. Giveth the reaſon, at large, why the *Law* was given to the *Iews* (alſewell as to the *Gentiles*) the ſume whereof is, in the end of v. 21. viz. *They became vain in their imaginations, and their fooliſh heart was darkned.* Tho they knew alſe much, by the light of Nature, as the Gentiles did.

(3.) Then the revealing of the Preface (*I am the Lord thy God*) was moſt needleſs of all. Seing it is acknowledged by all, that *Nulla Gens eſt tam fera quæ non agnoſcit Deum.* Tho ſeveralls of them worſhiped Him, as unknown. *Acts.* 17 23.

(4.) Seing the light of Nature, prompteth every Man, to call upon his God in time of trouble (as the Shipmen did *Ionah* 1. 5.) the exhortations to Prayer, either for ſelf preſervation (as in the forecited Scripture) or for the preſervation, and well being of our Relations, Goods and Cattell, (as *David* did, *Pſ.* 144. 12, 13, 14) were needleſly inſert in Scripture.

(5.) Seing *Divines* have found it ſo difficult a thing, to collect out of the Scripture, a *Syſtem of Divinity*; it muſt be much more, to *Philoſophers*, to find in it, or gather from it, a *Philoſophicall Syſtem*, and can not be *a cheap, and a compendious thing*. It being moſt difficult, to *bring but that, which is not there ben.* i. e. take out that which is not within.

(6.) I ſhall never be aſhamed of being liſted amongſt ſuch *Lovers of eaſe*, who being conſcious of their own Ignorance, in Philoſophy, doe ſearch the Scripture, that they may be (*Timoth.* 3. 17.) *Throughly furniſhed, unto every good work.* And ſhall endeavour, tho in weakneſs, rather to maintain its ſufficiency, for that end, than adventure, preſumptuouſly to diſparage or contradict, the moſt inconſiderable like aſſertion in it, which is *the foundation of God, ſtanding ſure.* 2. *Tim* 2. 19. And *Eph.* 2. 20 *The foundation of the Apoſtles and Prophets*; which nothing can leſſen, or diſparage. *Matt.* 5, 18.

Secondly. In *Pag.* 84. *It is no fault to recede from the literall ſenſe of Scripture, but when we leave it without a juſt cauſe.* P. 85. *It is generally agreed upon by good Interpreters, not to leave the literall Senſe, when the ſubject matter will bear it, without abſurdity, or incongruity. This Rule I always propoſed to my ſelf, and endeavoured to keep cloſs to it.* (the like ſaid the *Young Man*, Matt. 19. 20 Concerning the *Commandments*) And *P.* 25. *To take it in the more important ſenſe, where the great works of the Divine Wiſdom and power, are celebrated.*

Let

Let the Reader judge, how Mr. B. hath obſerved theſe words, when he wrote (as is before cited) ſo, concerning *Sodom*, &c whoſe *deſtruction by Fire from Heaven* (as *Moſes* relateth to it) doeth more celebrat the wiſdom and power of God (it being a more extraordinary, and preternaturall thing) than by Mr. B's *Earthquake*, which argueth, the weakneſs of the Earth (but not of Gods Wiſdom and power) and hath fallen out in all Ages. But if I had writ, that *Moſes* wrote not as a *Philoſopher*; and that *Sodom* was ſo deſtroyed, I would alſo have affirmed, that *Korah*, &c. Were deſtroyed by Fire from Heaven; tho *Moſes* telleth *Numb.* 16. 30. of *Gods making a new thing in the Earth*, viz. *The Earth opening her mouth, and ſwallowing them up.* (but no word in all the Scripture of Mr. B's Fall of the Earth) And that *Noahs* Ark, was made, as *Moſes's* Ark was, *Exod.* 2. 3. Of *Bull-ruſhes, and daubed with ſlime.* And that the *Guardian Angels*, did compeſce the tumultuating Waters, as our *Saviour* did, when *He came, walking on the Sea.* Matt 14. 25. 26. For, to reject *Gopher Wood*, and *Pitch*, is alſe litle an Error, as the rejecting of *Fire* and *Brimſton* from Heaven.

Thirdly, in P. 77. *Subtilties ill founded, argue two things; Witt, and want of Iudgement. Doth not* Moſes *ſpeak alſe plainly of the locall return, of the Waters, in going and returning* (viz. at the Deluge) *as of locall going and returning of the Raven and Dove*, Gen. 8. 9.

I anſwer, (1.) Moſes ſaith. *Gen.* 7. 17. *The Waters increaſed, and bare up the Ark, and it was lift up above the Earth.* v. 18. *The Waters prevailed and were increaſed greatly upon the Earth.* v. 19. *The waters prevailed exceedingly upon the Earth, and all the high hills were covered.* v. 20. *Fifteen cubits upward, did the waters prevaile.* v. 24. *And the waters prevailed upon the Earth, an hundred and fifty dayes.* In theſe words there is no mention of *the going of the waters*; but of their *increaſing* and *prevailing*, upon the Earth, which was alſe much by *coming*, from their Heaps, in the Oceans, to overflow the permanent Earth. But Mr. B's Hypotheſis of the Earth's fall into the Abyſs, argueth a going of the Earth into the Water, which is more propper, than to ſay, that *then the Water went up upon the Earth.*

(2.) *Moſes* ſaith. Gen. 8. 3. *The Waters returned from off the Earth continually; and after the end of the 150 dayes, the waters were abated.* v. 5. *And the Waters decreaſed continually.* v. 17. *The Waters were dryed up, from off the Earth.* v 11. *The Waters were abated, from off the Earth.* v. 13. *The Waters were dryed up from off the Earth.* v. 14. *The Earth was dried.* Therefore, no Motion being aſcribed to the *Earth*, in any of thoſe Expreſſions, but only to the *Water*, his *Fall of the Earth* muſt be a Fiction; and alſo his *going and returning of the Waters, to ſettle in his Channell of the Sea, betwixt the parts of the broken Earth.* For, would it not

be

be ridiculous to say of a Man, stob'd by his Neighbour, that the stob'd Persons Body, did go upon the Dager, or Sword, thrust into him.

Sure I am he speaketh alse (if not more) plainly, of the destruction of *Sodom*, by Fire. Let the Reader judge, how the formentioned Theorem, concerning *Subtilties*, doth quadrat with Mr. B's most subtile *Hypothesis*, of the *Ovall Earth*, and its fall into the Abyss; which was wrought out by *mere dint of thinking, abstracting from all Antiquity, sacred or prophane*. A sure foundation, forsooth.

Fourthly, in defending his *great tumultuating of the waters, and the Ark not being in hazard of being destroyed thereby*, he writteth *P.* 61. *The* Theorist *had effectually prevented this objection, by putting the Ark under the conduct of its* Guardian Angels, *and of a miraculous Providence*. This was needless, if not supererogation in Him; seing God had prevented Him. *Ps.* 34. 7. *The Angel of the Lord encampeth round about them that fear Him*, as *Noah* did. Why then may not I believe, *that the Waters standing in heaps, in the severall Oceans*, were and are, under the same Guaird; but rather of God himself, holding them in *the hollow of his hand*. Is. 40. 12. *Lest they should return again, to cover the Earth*. Ps. 104. 9. As they did at the Deluge, when that Guaird was removed? But if there was such a tumultuating of the waters (as is beforementioned) would not some of the Penmen have registrate *Noahs* Faith, in that Danger, as did the Author to the *Hebrews* 11. 7. His *Faith* before the Deluge, *when moved with fear, he prepared an Ark*. As *St. Matt.* 14. 29, 30. Did registrat *Peter* his being *afraid, when he saw the wind boisterous, as he walked on the Waters*. If it shall be answer'd, that *Noahs* Faith was greater. I reply, its alse probable, that his Faith would have been registrate, as was the *Centurions*. Matt 8. 10 *I have not found so great faith, no not in Israel*; as *Iob* is registrate, for his patience *Ch.* 1.

Fifthly. *P.* 48. *Ægypt, 'tis overflowed every year, and by that means, made soft and moist, as the new Earth when it rise from under the Abyss*. Mr. B. would show, when this was, that *the new Earth arose from under the Abyss*? For he wrote (as is before cited) in his Theory, that *the new habitable Earth was formed, like a Shell, round about the Abyss, at the first Creation of it; and that the Deluge was occasion'd by the Earths falling into the Abyss*. By which Fall, it fell from being under Mr. B's Mother-lakes and Rivers; so that, according to his Theory, the Earth could never be said *to rise from under the Abyss*. (1.) Not immediatly after the Creation, for the former Reason. (2.) Nor after the Deluge; for, he affirmeth, not only that the Earth, under our present Sea, is irrecoverably there, but also that the Continents and Islands, yet standing, may fall into the Abyss, as you shall hear hereafter. Therefore I think it no propper speech, that

the Earth aroſe from under the Abyſs, into which it fell, and occaſioned ſome of the water to ariſe above it ſelf, in fleeing Rivers. For, this being a part of his Theory, I think the *Motion* of *Riſing*, ſhould have been, by him, rather attributed to the Water.

Ibidem, He writteth. *The Earth at the Deluge, was overflow'd a ſecond time, by the Abyſs* (which is moſt true, according to our Theory, but moſt falſe, and inconſiſtent with his) *and after the Deluge upon the waters retirement, the Earth would be much what in the ſame condition as to moiſture, that it was in the third day, when it firſt became dry land. Why then ſhould not the ſame effect follow again, by the heat of the Sun; and as many new Mountains be rais'd, upon this ſecond draining of the Earth, as upon the firſt?* I muſt anſwer firſt, to the laſt words; ſaying (1.) That M. B. hath acknowledged in his Theory, that *the heat of the Sun, had bak'd the ſandy Torrid Zone into ſtone* (as we have cited) *before the Deluge.* And I think that many other parts of it, were alſo ſo altered; and that it is improbable, that the twelve moneths infuſion of the Earth into the Water, could not reduce it to the ſame moiſture, wherein it was upon the *third* day. (2.) Mr. B. in his p. 65. writing of his *ſecond poſſible Deluge*, doth not alledge, that *more Mountains will be formed, by his ſecond fall of the Earth.* But as to the firſt Expreſſion, concerning *the Earths being in the ſame condition, as to moiſture*; I ſay, (and that alſe rationally) And why not the Waters alſo, as to Poſture? this time, as when they retired the firſt time. Which retireing, according to his Theory, was within the Shell of the Earth, which was not in being at his firſt gathering of them into one place. For then the Ovall Shell of the Earth, was but beginning to be formed, round about the Water. Therefore he not having writ, that the Earth fell into the Waters, at its being firſt overflow'd, I will believe, that the Earth did not fall into the Waters, at its ſecond being overflow'd; but that at both times, the Waters returned from off the face of the Earth, into their One place. (*Gen.* 1. 9.) viz. into their reſpective *Heaps*. in the ſeverall *Oceans*.

Sixthly: In Pag. 65. *The Deluge in the Courſe of Nature, will not return in the ſame way* (but his way, by the Earths Fall, was not in the courſe of Nature, ſeing he calls it *a degeneracy in Nature, by the Earths turning into a Ruine*) *but unleſs God prevent it, it both may and will, in another way. That is, if the World continue long enough* (this is a very indefinite Time) *the Mountains will wear* (he had ſaid better, their props would become weak by carrying them; whoſe daily growing ſo, we have endeavoured to prove) *and ſink* (by reaſon of the weakneſs of their props) *and the waters, in proportion riſe* (thus I preſume he hath imagin'd *Sodom* to have been deſtroyed) *and overflow the whole Earth.*

This

This Expreſſion of *the Waters riſing, upon the occaſion of the Earths ſinking into it*, ſeems very improper. For *riſing* is the attribute competent only to the active, and not to the quieſcent body. But he hath made the Earth to act, in deſcending by ſinking into the Water, ſtill quieſcent, in its decreed place. This is eaſily proved by our ordinary diſcourſe of the Sea; which is ſaid to riſe and fall, in flowing and ebbing, whereas the Earth continueth ſtill, in its own place.

He may alſe well alledge, that a ruined Stone-houſe, will, in proceſs of time, ſink again into the Earth, and make a new Quarrie of it ſelf.

Moreover, thus he alledgeth, that if the World continue long enough, God will break his promiſe, that he would never again deſtroy all living, that, or any other way, by Water. *Gen* 8. 21. And ſo he alledgeth, that it may, at laſt, be deſtroyed by *Water*, tho God hath ſaid, that it ſhall be deſtroyed by *Fire*. 2. *Pet*. 3. 7. Likewiſe, here Mr. B. confeſſeth that a new *Deluge*, after his manner of the firſt, is ſimply impoſſible in Nature; whereas it is ſtill poſſible, according to our manner (which is that of *Moſes*) had not God, who can not lie, promiſed, that it ſhould never be.

Seventhly. In *P*. 52. *Adam had no more dominion over the fiſhes of the Sea, than over the Fowls of the Air, which he could not come at, or ſeize at his pleaſure, unleſs he could fly into the Air after them; he had a right to uſe them for his conveniency, when they came into his power.*

Anſwer. (1.) The laſt Expreſſion had been better worded thus. When he attained power over them, by Gins, Nets, &c. All which are, to this day, naturally averſe from coming into the power of Man, ſince they came voluntarly into *Noahs* Ark, and into his power; when was acted literally, what I read. *Iſ*. 11. 6, 7, 8, 9. Which is to be fulfilled, ſpiritually in the Church. (2.) Mr. B. included all the Fiſhes of the Sea, within the Shell of the Earth; ſo that the moſt holy *Enoch*, who *walked with God*. Gen. 5. 24. Could not get any of them catch'd, as *Peter* did, *Matt*. 17. 27. when cammanded to *caſt a Hook into the Sea*. (3.) *Flying into the Air after the Fowls*, is alſe unpracticable now, as then, and therefore it is no Philoſophicall anſwer.

Eightly. In mantaining, that there were no *Metals*, in the Antediluvian Earth, he writeth *P*. 50. *How came the Children of* Cain *to dig into the Earth, I know not to what depth, to ſeek for a thing, they had never heard of before, when it was ſo difficult to dig into the Earth, without ſuch Tools* (viz. of Iron) *more difficult, me thinks, than to build an houſe without them. But ſuppoſe they did this, how did they know the Nature and uſe of* Iron Ore? *Or, if they gueſ'd at that, how did they know the way and manner of preparing it, by* Furnaces, &c. *Theſe would be alſe hard to make*

or build, without Iron Tools, *as dwelling houſes. And, when they had got a lump of* Iron, *till they knew how to temper it, they could not make Tools of it ſtill. Unleſs* Cains *Children had an Inſpiration from Heaven, I doe not ſee how they could diſcover all theſe things, in ſo ſhort a time. And, as for* Tubal Cain, *Let thoſe that poſitively aſſert, that there was no* Iron *in the firſt World, tell us, in what ſenſe that place is to be underſtood. For, I believe,* Iron, *or* Braſs, *is not once mentioned, in all the Theory.*

Anſwer. (1.) The laſt of theſe words, are moſt admirable; ſeing he writeth, in his *Theory. P.* 244. *There was no Gold, nor Silver, nor courſer Metals, in the Antediluvian Earth.* Therefore Mr. B. denyeth *Iron* and *Braſs* to be *courſer Metals*; or his anſwer is unbecoming ſo great a Philoſopher. (2.) The preceeding words concerning *Iron-Ore*, militat alſe much, againſt the Poſt-diluvians, who needed alſe much, if not more, an inſpiration from Heaven. Seing Mr. B. did place all the *Stamina Metallorum*, into the Inner Ball of the Earth, where they were inacceſſible, eſpecially in ſo ſhort a time, as to have *ſhekels of Silver, currant money with the Merchand.* (*Gen.* 17. 16.) In *Abrahams* days. Neither could that *Metals Stamina*, have ſo ſoon reached through the Water, and thick Shell of the Earth; nor could it be coyned, without tempered *Iron Tools.* (3.) Tubal-Cain, *the Inſtructer of every Artificer, in Braſs and Iron.* Gen. 4. 12. needed no more Inſpiration, than *Bezaleel* (Exod. 31. 3) *Whom God filled with the Spirit of God, in Wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip.* v. 4. *To deviſe cunning works, to work in Gold, and in Silver, and in Braſs,* &c. As God *giveth gifts to Men.* (Epheſ. 4. 8.) And that *in diverſities.* (1. *Cor.* 12. 4.) And particularly *the gifts of healing.* (v. 9.) Not only Miraculouſly, but alſo Medicinally. And *Beaſts*, of ſeverall kinds, have, by an Inſtinct, beſtow'd upon them by God, diſcovered Medicines, for their own Diſeaſes, as may be infer'd from *Iob.* 12. 7, 8, 9. and *Prov. 6.* 6, 7, 8. Moreover, might he not have allowed that Skill of *Metals*, to *Tubal-Cain*, or to *Noah* (who was to build ſo large an Ark) upon the account of his own *dint of thinking*, by which he diſcovered the *Ovall Shell of the Earth*, containing the *Abyſs*, of which himſelf never heard, nor read, nor doth he pretend a Revelation from Heaven, concerning it.

Ninthly. In *P.* 49, 50. He alledgeth, that *the City which* Enoch *built*, (Gen. 4. 17.) *Was but a number of Cottages, made of Branches, of Trees, or of Mud walls, and a roof of ſtraw* (which had been ſufficient in his *ſeven Air, without violent Meteors*, as *Wind* &c.) and then he addeth. *But doth either* Moſes, *or the* Holy Ghoſt, *tell us, that there were* Iron Tools, *in building that City, or Ark.* I anſwer. (1.) Neither doe they tell us, that the City was only Cottages, of ſuch Materials. (2.) Why may not I alſo

ſuppoſe,

ſuppoſe, that the *Ark*, neither was, nor could be built, without *Iron Tools*, for ſtrengthning it, to cary ſo great a weight of Animals, and for ſecuring it againſt the violence, of Mr. B's tumultuating Waters. Moreover, how could the *Planks*, &c. Have been prepared, without *Axes*, *Saws*, &c.

Tenthly. In *P.* 56. Arguing againſt *Mr. Warrens* alledging, that *Longavity was only confin'd to the Antediluvians, named by* Moſes, &c. He writeth. *Having ſuch a courſe of Nature laid before us, as agrees beſt with the report of Scripture, and with generall Tradition, why ſhould we quit that, to comply with an imaginary preſumption?* Let theſe words be made another Anſwer, to Mr. B's forecited words, concerning *Sodom*, &c. And concerning his *Shell of Earth, without Mountains*. Both which are more imaginary ond preſumptuous, and differing from, and contrary unto, the Report of *Scripture*, and *Tradition*. The firſt of which being called the *Truth*. (John 17. 17.) We ſhould bewar of *lieing againſt it*. (James 3. 14) by Miſinterpretation, but more eſpecially by Contradiction.

Laſtly, Mr. B. having writ ſeverall Reflections, upon *Mr. Warren*, concludeth thus. *I muſt needs ſay, he is a very Saint, in compariſon of another, who hath writ upon the ſame ſubject, but neither like a Gentleman, nor like a Chriſtian, nor like a Scholar. And ſuch writtings, anſwer themſelves.* I doe much admire, that an Univerſity man, of the Church of England, ſhould have writ ſo, of ſo Reverend and aged (82) a *Prelat*; which I (tho not of that Perſwaſion) would not have done, eſpecially concerning ſuch an Affair. Becauſe; *Iob.* 12. 12. *With the ancient is Wiſdom, and in length of dayes, underſtanding.* v. 13. *With him is Wiſdom and ſtrength he hath counſell and underſtanding.* Ch. 32. 7. *Dayes ſhould ſpeak, and multitude of years teach Wiſdom.* Unleſs I could have proved concerning Him, that (v. 9) *Great men are not alwiſe wiſe, neither doe the Aged underſtand judgement.* And that leſt I ſhould be anſwered, as *Iob.* 30. 1. *Younger than I, have me in deriſion*, &c. And, v. 12. *Upon my right hand riſe the youth, they puſh away my feet*, &c. And meet with ſuch a Check, as did the *Children.* 2. *Kings.* 2. 23. *Who ſaid to Eliſha, go up, thou bald head*, &c. And that after *he had healed the waters, and barrenneſs of the land.* v. 21. as that learned *Prelat* offered to vindicat the Earth, from Mr. B's anteſcripturall Expreſſions, concerning it. To which I cannot but add, that I have diſcourſed with ſeverall Learned Men, who had read Him, and the Verdicts of them all was, that Mr. B. was a moſt ingenious and learned Man, but that his Hypotheſis and Theory, were moſt Romantick and Antiſcripturall; which the forementioned Author, hath very well proved. Therefore if Mr. B. have any reſpect for that Sett of Men, he would ſeriouſlly conſider, how He, hath obſerved *Malachi* 2. 7, 8. *For the Prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he is the meſſenger*

of the Lord of Hoſts. But ye are departed out of the way: ye have cauſed many to ſtumble at the Law; ye have corrupted the Covenant of Levi, ſaith the Lord of Hoſts.

Moreover, is not this the reacting, of what himſelf condemneth in others? in the laſt Page, of his *Preface to the Reader*, of his *Theory*. viz. *a large and fallacious method, of cenſuring by the lump.* And He having, *P.* 80. called, the laſt edition of his Theory, *the laſt product, and the moſt deliberat and mature thoughts of the Author.* If He ſhall anſwer any of my Animadverſions, upon his Sentences, as he hath done to *Mr. Warren*, 5 times (viz.) *P.* 9. (*This ſentence is left out of the ſecond edition of the Theory*) 26. 35. 39. 52. I muſt be excuſed, ſeing I live ſo far North, where I ſaw only the firſt Edition. And inſert, what he writeth, *P.* 33. of his Anſwer. viz. *When a man ſhifts Anſwers ſo often, 'tis a ſign, he had no great confidence in any one.* Moreover, this Defence is very ill becoming a Philoſopher (as it would be for a Man to ſay, that at the ſecond meeting, he did not wound his friend, as he did at the firſt) who ſhould give a Reaſon, for his altering his Opinion; if not make an Apology, for the erroniouſneſs of the firſt. As *St. Paul*, who ſaid, 1 Tim. 1. 13. *I did it ignorantly.* Which any man will be moſt ready to doe, when *working out Truth* (as is often cited) *by mere dint of thinking and examination of cauſes, abſtracting from all Antiquity.* In which caſe he will be moſt ready to ſubſtitute, *non cauſam, pro cauſa*; which we have often proved him to have done; by his building upon the words of *St. Peter*, &c. The *Hay* (of Miſinterpretations) *and Stubble* (of Contradictions) 1. Cor. 3. 12. So that He is, and I was (till of late) very like (1.) To the *Diſciples*, who not only litle noticed, *Zech.* 9. 9. in reading, and our *Saviour*, in fullfilling *John.* 12 15. And ſaying. v. 16 *Theſe things underſtood not his Diſciples, at the firſt*, &c. And (2.) To the *Iews*, Acts 13. 27. *Who knew him not, nor the voices of the Prophets*, &c. But more eſpecially (3.) To *the two Diſciples going to* Emmaus. *Luke* 24. 13 v. 16. *Whoſe eyes were held, that they ſhould not know him*, tho v. 32. *Their hearts did burn within them.* Hence I infer, that a Man may attain to the Spirituall, tho not to the Philoſophicall meaning of the Scripture.

Thus I have endeavoured to ſhow; that *Book-learning, and Scholarſhip*, &c. (cited by us, *P.* 1. Out of the Preface to his Theory) was alſe litle needfull to the Anſwering, as to the Reading of his Theory. And alſo teſtified my deſire to imitat *Elijah*, who. 1. *Kings* 19. 10. 14. *Was jealous for the Lord of Hoſts*, &c. Whoſe *Hoſt of Heaven* He hath ſo reproached (as is before cited, *P.* 73.) and ſaid of His *Heavenly Hoſt*, in his *Theory*. *P.* 310. *We muſt not admit, that all Nature and this great Univerſe, was made, only for the ſake of Man, the meaneſt of all Intelligent Creatures.*

Creatures. P. 311. *How is it possible, that it should enter into the thoughts of vain man, to believe himself, the principall part of Gods Creation*? But he tells not who did ever think, or say so, since God informed us, that *Man was made a litle lower than the Angels*. Ps. 8. 5 And *P.* 312. *That Creatures, far superior to us, should be made for our sake, and end*. Yet the Author to the *Hebrews* saith, Ch. 1. 14. *Are they not all ministring Spirits sent forth to minister for them, who shall be heirs of Salvation*? If Mr. B. will not have us to believe this, he would advise us, what to doe, in matters of greater importance; viz. *The Incarnation of the second Person of the Trinity*. Iohn. 1. 1, 14. For the Salvation of Man. 1. *Tim.* 1. 15. And 1. *Cor.* 6. 2, *The Saints shall judge the World*. 3, *We shall judge Angels*. 13 *The Lord is for the Body*. Thus Mr. B. hath too much imitated *St. Peters* Humility. Iohn 13. 8. *Thou shalt never wash my Feet*. Therefore Mens believing so, concerning our Saviour, and the glorious Angels, is not to be lookt upon (in the Theory. *P.* 312.) *as a sacrilegious attempt, or, a making our selves more considerable, than the highest dignities*.

I must here add, what I omitted in *P.* 4, or, 22. (in any of which it might have been pertinently insert) viz. (1.) That tho Mr. B's Hypothesis, of the *Earths* being, at first, formed *Ovall*, had been true; yet I cannot believe, that there were no *Mountains*, and *Hills* in it. Seing it is most certain, that upon the *Shell* of any *Hens Egg*, there are *Eminencies*, (resembling Mountains and Hills) carying a greater disproportion, to the bulk of the *Egg*, than the Mountains and Hills, upon the Earth, doe to its bulk. (2.) When I consider, that all the *Ston'd Fruits*, as *Almonds* &c. contain a *Kernell*, impregnat with much of an inflamable *Oyle*, I have reason to believe, that the present Earth, containeth much of a *Sulphureous Matter*, (as I wrote before, in *P.* 22) their *Shells*, or *Stonny Husks*, being also litle smooth, as is the superfice of the Earth. (3.) (Which should have been insert, in the Account of *Ch.* 8. Of our Part 2.) When I remember, that there are severall places of Scripture (especially in the Book of *Iob* and *Cant.*) upon which no Divine could preach, without speaking as a *Philosopher*, of *Natural things*; and that I have heard, that, some *Divines* have said, that the *Psalms* are a Compend of the whole *Bible*, and that the 119 *Ps.* is a Compend of them; I have often been convinced of the Truth thereof, by *Divines* pitching upon pertinent *Psalms*, sung after their Sermons. Which I think, a great Argument, proving the Perfection of the Scripture, for all the uses, before mentioned.

Further I add, affirming, that the Pen-Men of the Scripture, were not, chiefly, sent to writ Philosophy, but Divinity; as St Paul, 1. *Cor.* 1. 17. *Was not sent to baptize, but to preach the Gospell*. Philosophy

wherewith *Moſes* beginneth. *Gen.* 1. &c.) being but a *firſt Principle*, (as *Baptiſm* is called. *Hebr.* 1. 1, 2.

For a Concluſion I will only add, that when I conſider, the moſt excellent Hiſtories, recorded in the Scripture, concerning the *Changes of the Times*, &c. *Dan.* 2. 21. and that in the moſt Majeſtick and Elegant Stile (excellently proved, by the honorable *Robert Boyle*, in his *Stile of the Scripture*) I am confident, that the late unparalel'd Revolution in *Britain*, by the moſt excellent Conduct, of Our Moſt Heroick King, WILLIAM, (whoſe Princely Anceſtors, did break the *Spaniſh Yoke*, from off the Neck of the *Belgick United Provinces*) may be writ in the ſame Stile, which is repleniſh'd with Elogies, upon Good Men, and Vituperations of Bad Men. Whereof I had giv'n a ſhort *Specimen*, at this time; had I not fear'd the Accuſation of *giving flattering Titles to Men.* Iob. 32 21.

Therefore I will reſerve it to another Time, when I will be leſs capable of that Accuſation. Only I muſt ſay, firſt that God did ſignally countenance Him, five times. (1.) At *Saliſbury* Plain, in ENGLAND *November* 1688, where, *none of the Men of might did find their hands.* (Pſ. 76. 5.) *God turning their Hearts.* (Prov. 21. 1. *Iob.* 34. 20. *Pſ.* 14. 5.) To *His*, then, *Highneſs*. (2.) At *Dunkell* in SCOTLAND, where a Handfull of perſecuted Preſbyterians (the Earle of *Angus's* Regiment) did ſignalize their Valour, *Auguſt* 1689, by moſt vigorouſly reſiſting, and victoriouſly repulſing, the whole Highland Hoſt; as *London-Dery* did the *Iriſh*, at the ſame time. When was verified, *Deuteronomy.* 32. and *verſe* 30 and 33. *verſe* 7, 29. (3.) At *Cromdell* in SCOTLAND *May* firſt 1690. Where the moſt excellent Vigilance and Conduct, of *Colonell Sir* THOMAS LIVINGSTON, found *the Stout hearted ſleeping*, *their Sleep*, and fit for being *Spoyled.* (Pſ. 76. 5.) (4.) In IRELAND, *Iune* 30. 1690. At the River of *Boyne*, where (His Majeſty marching in the Front, and was wounded) God *broke the Arrows of the Bow, the Shield, and the Sword* (Pſ. 76. 3.) And *the Battell, which was*, immediatly, *turned to the Gate.* (Iſ. 28. 6.) of *Dublin.* (5.) At *Aghrim*, in *Connaught*, where His Army obtained an Intire Defeat. Secondly, God hath, conſiderably, yea ſignally twice reacted upon his Majeſty. *Pſ.* 72. 10, 11. *The Kings of Tarſhiſh and the Iſles, ſhall bring preſents, and offer Gifts*, &c. Firſt, when forraign Ambaſſadors were ſent to congratulat His acceſſion to the Crowns. Secondly, at the Congreſs, in the *Hague*, in *March* 1691. Which I preſume to call *The firſt Parliament of Europe*, which was call'd by his Majeſty, whereof He was Præſident; and It, the greateſt Meeting, of free Princes, that ever was under Heaven, and He the greateſt Generall, being declared by Them, the chief *Commander*, of all Their Armies.

F I N I S.